

THE MATTACHINE SOCIETY

IV

BY-LAWS

2. A name shall be placed on the ballot when a petition signed by ten members has been received by the Nominating Committee not later than forty-five days before convention.
3. Any vacancies occurring among the officers or elected membership of the Coordinating Council may be officially filled for the unexpired term by action of the Coordinating Council.

DIRECTORY

MATTACHINE SOCIETY, Office of the
Coordinating Council

P. O. Box 1925,
Los Angeles 53, Calif.

Southern Area Council
Los Angeles Area

P. O. Box 1925,
Los Angeles 53, Calif.
Tel. Vandyke 1221

Northern Area Council
San Francisco-Oakland Area

P. O. Box 359,
San Francisco 1, Calif.
P. O. Box 851,
Oakland 4, Calif.

San Diego Area Council

P. O. Box 757,
La Jolla, Calif.

CHAPTERS

NUMBER	NAME	CITY	AREA	Members
101		Santa Monica	Southern	
102	Public Relations	Los Angeles	Southern	
103	Legal	Los Angeles	Southern	
104	March	Los Angeles	Southern	
105	Alpha	Los Angeles	Southern	
106	Discussion Group	Los Angeles	Southern	
107	San Diego Alpha	La Jolla	San Diego	
108	Berkeley	Berkeley	Northern	
109	Alpha-General	San Francisco	Northern	
110	Oakland	Oakland	Northern	
111	Beta-Publications	San Francisco	Northern	
112	Emeryville-Civic Affairs	Oakland	Northern	
113	Public Relations	Long Beach	Southern	
(114)	Key Chapter	San Diego	San Diego	
115	Gamma-Social	San Francisco	Northern	

* Santa Monica Chapter suspended as of Nov. 15, 1953. Ratification of charter for Chapter 114 now pending. Entire directory above complete as of April 1, 1954, and subject to additions and change.

Date Received 5/12/54

From [redacted] (Editor)

[redacted]

(Address of contributor)

To [redacted] (Addressee)

Do Not Return Yes ()
No (x)

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b7C

Description:

SF Mattachine Newsletter dated
4/15/54

File No. _____

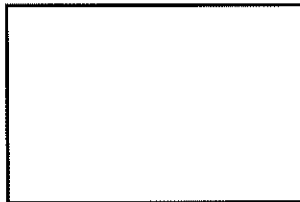
see serial 19

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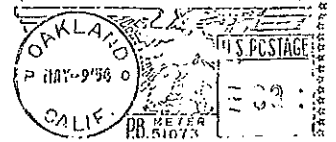
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DATE 3/19/84 BY SP4/but/gh

P.O. Box 851 , Oakland, 4.

100-37394-1a(7)



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The mailing lists of the Oakland and San Francisco areas are to be combined for the Society, and future mailings will be continued to you unless you return this card to P. O. Box 851, Oakland 4, Calif., within the next 10 days, directing us to remove your name from the list.

If you wish to continue receiving notices of all meetings, newsletters, etc., disregard this notice. Your name will be left on the list.

Oakland-Berkeley Chapters

Remove my name _____

(Signed)

Published by Beta Chapter 111, The Mattachine Society, Inc.

San Francisco MATTACHINE NEWSLETTER

NUMBER ELEVEN

SAN FRANCISCO

April 15, 1954

SOCIETY IS INCORPORATED NOW; NEW CHAPTERS ARE BEING FORMED IN THREE EASTERN CITIES

CORPORATE STATUS GRANTED AT
SACRAMENTO ON MARCH 23RD

The Mattachine Society has been granted corporate status as a non-profit organizational and research organization by the State of California, effective March 23, 1954.

This means that the incorporated body may conduct its program of study and action in the field of human social problems, solicit funds and use them properly for this work, and publish educational information.

All this is subject to state regulations that apply to corporations of this kind. This means that financial records will be subject to inspection and audit by the state.

But the important aspect of this new
(Continued on second page)

CHARTER GRANTED TO "CHICAGOANS;"
CHAPTERS ORGANIZED IN DETROIT, CLEVELAND

The coordinating council of the Mattachine Society at Los Angeles granted its first out-of-state charter April 5 to the Chicagoans of Chicago, Ill. At the same time, the society learned that two additional chapters had been formed at Detroit and Cleveland.

These three new chapters were the direct result of a recent visit in these cities by a representative of the council. Also formally chartered at the April 5 meeting of the council was the Key chapter of San Diego. This now makes two new chapters in that area, the Alpha Chapter of nearby La Jolla having been chartered last fall.

Provisions had been made by the council
(Continued on Second Page)

CONVENTION PLANS ARE GOING AHEAD HERE

Plans for the first general convention of the newly-incorporated Mattachine Society, to be held here May 15-16, are going ahead. Facilities for handling the two days of business sessions have been granted, but yet to be decided is the place for the evening banquet and its speaker.

Assignments for arrangements for the meeting have been made to three Northern area chapters. Emeryville Chapter will handle credential matters. Gamma of San Francisco will be in charge of banquet arrangements and housing of delegates. Beta of San Francisco will arrange the banquet program and handle other arrangements, including the publication of necessary correspondence and information in advance of the two-day meeting.

An agenda so far arranged calls for only two afternoon business sessions. For the most part, business should be of a positive nature--centered about definition of new policies, projects, reviewing accomplishments, and election of officers. A minimum of time should be required to deal with matters pertaining to constitutional amendments, by-laws and resolutions.

Northern area chapter records should be in a form to present to officers for review, and to the treasurer for audit. And chapters should immediately choose delegates, on the basis of one for each five paid members.

CORPORATE STATUS (Continued from first page) "green light" is that with corporate status, the Society has a legal responsibility for intelligent action on the part of every member. It would be short-sighted, indeed, to assume that the Society should attempt to attain benefits for members of a variant minority unless those gains also were of benefit to society as a whole.

CHARTER GRANTED (Continued from first page) at a previous meeting to permit the establishment of an area council at San Diego as soon as practicable.

Other areas of the nation are possible locations where new chapters may be formed within the near future. A group at Seattle has shown interest. Dozens of inquiries asking how to form chapters and how individuals may join the Society have been received at Los Angeles since the appearance of the publicity released by Confidential Magazine a few weeks ago.

CARTOON STORY IN 'ONE' IS BOTH POWERFUL AND CLEVER

A section of the March issue of One Magazine features the story of Gaylord Pedostrian, telling in words and pictures how this youth of Hixsey Downs chose to walk when everyone else in his home town rode a bicycle. In the story ~~Gaylord~~ executes "a neat handspring" and starts walking upon his hands--further amazing local citizens. But the citizenry becomes intrigued with the idea, follows suit, and bicycles are discarded by the dozen. This reveals the folly of it all to Gaylord, whereupon he goes out and buys a bicycle.

Excellent drawings by the Quinns and terse copy by Editor Dale Jennings (now resigned from the magazine's staff) do make this feature interesting, entertaining, and a message with a punch. In the San Francisco area, One may be purchased at City Lights Book Shop, Broadway at Columbus, San Francisco, or at the Phoenix Book Shop, on Bancroft Way, near the campus, Berkeley. Office address is 232 S. Hill, Los Angeles.

IT'S ALL YOURS.....and for FREE, too!

complete orientation and information in ONE booklet of 24 pages....

THE MATTACHINE SOCIETY TODAY AN INFORMATION DIGEST

HERE'S A NEW handbook telling the Mattachine Story. Its contents include general information, history of the society, organizational structure, aims and principles, legislative policy, other policies, how to form a chapter, constitution, by-laws, and a directory of chapters and other information.

Use this booklet for your own information, and also to accurately present the story of the society to your friends who may be interested in this educational and research organization dedicated to aiding the solution of an American social problem.

YES, you may...if you like send a money order or check if you choose to help in this project. The Society is incorporated in accordance with the laws of the State of California. Your help WILL be appreciated!

If YOU want one or more copies, then

Mail this coupon.....

MATTACHINE SOCIETY, Inc.

San Francisco Office

Post Office Box 259

San Francisco 1, Calif.

Please

Check:

() 1 copy

() ___ copies

Name _____

Address _____

City _____

Zone _____ State _____

THE MATTACHINE SOCIETY, INC.
P. O. Box 259
San Francisco 1, Calif.

May 1, 1954

Dear Friend:

We want to especially call to your attention the importance of our next public discussion group meeting--this coming Thursday evening, May 6, at the Friends' Center, 1830 Sutter Street. The time is 8 p.m.

We expect to have a speaker on the program. He promises to be entertaining as well as informative. However, we must admit that his appearance is only tentative as of this date.

But more important, perhaps, is the preparation which we hope to accomplish toward arrangements for the forthcoming general meeting of the Society. As announced, this meeting will be held at the Friends Center on Saturday and Sunday, May 15-16. There will be a banquet on Saturday evening at the Three Little Swiss Restaurant, 530 Broadway. The general meeting is open to members only. Registration is \$2.00 per member attending. The banquet is open to all friends of the Society. Tickets are \$3.15 and must be purchased in advance.

This is the first general meeting of the Society since it became incorporated on March 23, 1954. Important business to be considered includes adoption of policies, approval of information materials, planning for a Society magazine and election of officers for our group.

Reports of past educational and research projects will be made, and an outline of what the Society hopes to accomplish during the next year will be outlined.

All in all, we are certain it will be an interesting two days. An opportunity for those interested to join the Society will be given at the May 7 meeting. If you are interested, don't miss this opportunity to become a member and lend your aid in helping to solve a pressing social problem.

Sincerely,
The Mattachine Society, Inc.
Northern Area Council

AVOIDING SENSATIONAL PUBLICITY HAS BEEN A SOCIETY AIM

Avoiding sensational publicity has been an aim of the Mattachine Society, Inc., since the inception of the organization. Few mentions of the existence and purpose of the organization have been made in the public press to date. In New York recently, a writer for the Post mentioned the Society favorably in a discussion of the sex variant problem. In addition, two brief articles have appeared in magazines--each from writers who failed to tell accurate facts about the size, aims and principles, membership, and other aspects of the organization.

In One Magazine, the past three issues have all carried information about the Society which was either the writing of a biased former member, or material from the Society which was edited with footnotes in order to emphasize the ways in which leaders of the magazine disagree with leaders of the Society.

Beginning in the April issue of One, however, is a series of articles written by the Society which will continue from month to month. In the meantime, former editor of the magazine, Dale Jennings, has resigned.

MATTACHINE SOCIETY IS SUBJECT OF PAUL COATES TELEVISION SHOW AT LOS ANGELES

On Sunday, May 2, the Mattachine Society is to be the subject of the weekly Paul Coates show, to be telecast locally in the Los Angeles area. For several weeks, technicians and cameramen have been working with the Society filming parts of the program. Included are scenes from a discussion group. A member of the Society will be interviewed by Coates himself. Society members at Los Angeles plan to make recordings of the sound portion of the telecast, and it is possible that a film of it may be obtained.

About a year ago, Coates criticized the Society in his daily column in the Los Angeles Mirror. In particular, he was critical of attorneys who had been associated with a case the old Foundation was aiding. In the period since, however, the newspaper writer took a serious interest in the constructive program undertaken by the organization. Time of the telecast is 9:30 p.m.

EMERYVILLE CHAPTER PLANS COMMUNITY HOUSE WELFARE PROJECT

Members of Emeryville Chapter in the East bay have announced their plan to establish a Community House somewhere in the Oakland area. Basically, the group is hopeful of establishing a center in the area where low-cost housing and other living facilities may be available to members of the chapter, other chapters, and friends of the Society from other cities. The complete story of the project will be presented as a feature article in the May issue of the Newsletter.

EVERYONE CAN HELP THE "CLOTHES FOR KOREA" PROJECT

San Francisco chapters of the Mattachine Society are asking members and friends to aid a project of collecting used clothing for shipment to needy civilians in war-torn South Korea. The depot for receiving such articles is the center of the American Friends Service Committee, 1830 Sutter St., San Francisco. The collection and shipment of clothing is primarily a project of the AFSC, but the Mattachine can render them aid which will be appreciated. Clothing donations may be brought to discussion meetings which are held in the center on the first and third Thursdays of each month.

MAY ISSUE TO BE A "CONVENTION SPECIAL"

The complete program of the forthcoming convention will be published in the May issue of the Newsletter, and the editors expect to have the issue in the mail by the middle of the month. The May and June calendar of events will also be published in the next issue.

Date Received 5/12/54

From [redacted]
(Name of contributor)

b6
b7C

[redacted]
(Address of contributor)

By [redacted]
(Name of Special Agent)

Be Returned Yes ()
No (X)

Re:

SF Mattachine Newsletter dated
3/20/54

see serial #19

100-37394-1a(8)

ALL INFORMATION CONTAINED
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DATE 3/19/84 BY SP4 bcl/jf

NUMBER TEN



San Francisco MATTACHINE NEWSLETTER

Published by Beta Chapter SAN FRANCISCO March 20, 1954

PAPERS FOR INCORPORATION OF SOCIETY ARE FILED WITH CALIFORNIA STATE SECRETARY

After unqualified approval votes from every chapter, papers officially designating the Society as a non-profit corporation have been prepared by the coordinating council and forwarded to the secretary of state of California at Sacramento.

This final action means that corporate status should be granted before the end of March.

Five members of the coordinating council acted as a board of directors for the legal steps necessary to complete the action of incorporation. Documents were prepared by the Society's attorney advisor at Los Angeles.

Any day now, it will be official: It's the Mattachine Society, Inc.

NORTHERN AREA COUNCILS AT SAN FRANCISCO-OAKLAND COMBINED ONCE AGAIN

After having divided into two areas back in August, 1953, the Oakland and San Francisco areas on March 14 voted to combine again into a single unit with one area council. Six chapters comprise the area, with a total membership of 36 persons as of January 1.

The plan calls for monthly meetings of the entire area council to be alternated between San Francisco and Oakland. In turn, these meetings are to be alternated with meetings of Northern Area Coordinating Council.

SECOND CHAPTER FORMING AT SAN DIEGO; NEW AREA COUNCIL EXPECTED SOON

The Key Chapter, second in the San Diego area, has applied to Coordinating Council for a charter, listing eight members.

In the meantime, reports have been received by the headquarters at Los Angeles from the Alpha Chapter, at La Jolla, near San Diego.

On March 8, the council acted to set up a separate area for San Diego, which means the chapters there may organize an area council for that metropolitan area upon completion of the organization of the two chapters.

Membership in the area now stands at 18 persons.

At present, four members of the state level council in the Northern Area include the Northern Area Vice Chairman, Publications Chairman, an acting legislative chairman (subject to approval by the council at Los Angeles), and the chairman of the Northern Area Council.

In the combination, the chairman and secretary of the new area council are from Oakland and Berkeley, the treasurer is from San Francisco, and all six chapters

have chairmen and four coordinating council officers are designated members ex officio.

An additional member of the council is to be named by each chapter.

Files and mimeograph equipment will remain in present locations, but will be available to all chapters of the Society to be used as needed, it has been announced.

THANKS FOR THE COMPLIMENT....

In the May Issue of Confidential Magazine, an article appeared with a presumably authoritative effort to present an "expose" of the Mattachine Society. It gave the Society credit for 9000 members today in California alone. Here are the actual figures (by areas):

Los Angeles Area.....	69
San Francisco Area.....	36
San Diego Area.....	18

**DATES ARE ANNOUNCED FOR
GENERAL CONVENTION TO BE
HELD AT SAN FRANCISCO**

May 15-16 are the dates set for the next general convention of the Mattachine Society, to be held at San Francisco.

The sessions will be held over a two-day weekend, beginning at 1 p.m. Saturday and continuing through Sunday afternoon. There will be no Sunday morning session, since the church where the convention will be held will be used for services.

A banquet will be arranged for Saturday evening, the place to be announced.

There will also be a pre-convention meeting of the delegates, possibly at 10 a.m. on Saturday, in order to complete last minute arrangements before the convention is called to order.

The convention was discussed briefly at the March 8 Coordinating Council meeting at Los Angeles. There statements were made expressing hope that the membership at the convention would not attempt to rip apart the constitution of the Society as presently in effect, since it is believed that the regulations as approved last November have scarcely had a chance to become fully implemented.

The convention will be the first for the Society under corporate status.

Delegates from out of the city will be housed with members in this area. These arrangements, together with the social program and banquet, are assigned to the Gamma Chapter, San Francisco.

Petitions for candidates for office, as well as other matters to be considered at the convention should be in the hands of the Coordinating Council on or before April 15. The call to convention will be issued shortly thereafter.

**CHRISTINE JORGENSEN TO APPEAR
AT SAN FRANCISCO NIGHT CLUB**

Christine Jorgensen has been booked to appear at the Club Ajax on Mason street, San Francisco, beginning Friday, March 26. This will be the second appearance for her on the Coast, since she appeared several months ago at the Orpheum Theater in Los Angeles, not long after her return to the U. S. from Denmark, where she underwent sex change surgery.

**KINSEY RESEARCH CONTINUES
AS ADDITIONAL INTERVIEWEES
PROVIDE CASE HISTORIES**

Case histories for Dr. Alfred C. Kinsey's current research for "Sex and the Law" continued during mid-March at San Francisco, with one member of his four-man research staff interviewing persons in the Bay area.

Later in the month, Dr. Kinsey and his staff are scheduled to arrive at Los Angeles, and it is expected that the Society there will cooperate with the scientists as their schedule permits.

**PUBLIC WRATH AROUSED WHEN
POLICE EMPLOY ENTRAPMENT
TECHNIQUE AT MALIBU BEACH**

Residents of a swank Malibu Beach neighborhood, together with many persons in the Los Angeles area, saw red recently when vice squad officers used a home just leased by a police officer for staging a "party" with six "expensive" call girls, and which resulted in their arrest.

The officer of the squad leased the fashionable residence for three months at almost \$200 per month, newspapers reported. The officers posed as wealthy out-of-town automobile dealers, lured the six young women to the home for a party, and not until things had progressed to a situation of almost complete undress, were badges flashed and the women arrested on a prostitution charge.

The public in Southern California was not irritated about the arrest--only the technique of entrapment came under fire.

In fact, the police chief of Los Angeles was quoted as saying that the head of the vice squad "used very bad judgment in handling the whole affair."

Neighbors nearer the locale were even more withering with their comment.

WHERE TO BUY ONE MAGAZINE

In answer to many requests to learn where copies of One magazine may be purchased, these two Bay area locations have current copies and some back issues: City Lights Book Shop, Columbus near Broadway, San Francisco, and Phoenix Book Shop, on Bancroft Way, Berkeley.

From the Editor's Notebook.....

Holding true to their sales-producing formula for publishing filth and spice, Confidential magazine for May "lowered the boom" on the Mattachine Society in a two-page spread that reeked with sensationalism and utterly lacked accuracy.

Called, "Homosexuals, Inc.," the article was typical of other character assassination writing found elsewhere in the same issue, as well as in previous copies.

Membership in the organization (stated to be 9000 in California, plus others in chapters coast-to-coast) was multiplied into an overwhelming figure by freely using statistics. Author Kenneth Frank further dressed the article with liberal use of jargon characteristic of the homophile and contemptuous references to the variant.

One magazine came into the spotlight, too. The origin of the Mattachine Foundation was confused, and reported in error, since actually the foundation preceded the present Society.

The Mattachine, the article stated, is seeking a million votes and a fund of \$6 million.

"With its projected \$6 million a year income plan, according to One, the Mattachine Foundation expects to maintain "high powered lobbyists who know how to get bad laws repealed and decent ones enacted."

* * *

It is inevitable that the Society should escape such attention long. But, although the above article was not answered and no intention to answer it exists, the most which can be said of it is that it could have been worse, coming from a magazine like "Confidential."

Hope for the Society lies in its steadfast adherence to its socially useful program of research and education, its public discussion groups, its advocacy of a behavior code that is above reproach, and its cooperation with public and law enforcement agencies.

True enough, prejudice, bigotry, discrimination and outright falsehoods about the variant minority need to be dispelled. This is an aim of the Society, stated clearly in its Aims and Principles. And important, too, is the technique the Society relies upon to accomplish this: Through the use of established democratic processes.

More and more, as time goes on, attention will be drawn to this program. And more and more important for the Society will be its proclaimed policy to effect vital change by means of evolution, not revolution.

Only in a free America is such possible.

CALENDAR OF EVENTS FOR THE NORTHERN AREA

MARCH

- 14--Northern Area Coordinating Council Meeting, Oakland, 8 p.m.
- 18--Discussion Meeting, Friends Center, San Francisco, 8 p.m.
- 21--Field Trip, Oakland-Berkeley Chapters to San Francisco Art Museum. Meet Oakland, 1 p.m., arrive San Francisco 2 p.m.
- 25--Northern Area Council Meeting, Oakland, 8 p.m.

APRIL

- 1--Discussion Meeting, Friends Center, San Francisco, 8 p.m.
- 2--Northern Area Coordinating Council Meeting, San Francisco, 8 p.m.
- 7--Oakland-Berkeley Discussion Meeting, Oakland, 8 p.m.
- 15--Discussion Meeting, Friends Center, San Francisco, 8 p.m.
- 22--Northern Area Council Meeting, Oakland, 8 p.m.

MAY

- 6--Discussion Meeting, Friends Center, San Francisco, 8 p.m.
- 7--Northern Area Coordinating Council Meeting, San Francisco, 8 p.m.
- 10--Convention Planning Meeting, Northern Area Chapters, San Francisco, 8 p.m.
- 12--Oakland-Berkeley Discussion Meeting, Oakland, 8 p.m.
- 15--Opening of General Convention, Friends Center, San Francisco, 1 p.m.
- 16--Second session, General Convention, Friends Center, San Francisco, 1 p.m.
- 20--Discussion Meeting, Friends Center, San Francisco, 8 p.m.
- 27--Northern Area Council Meeting, San Francisco, 8 p.m.

Note: Chapter Business Meetings are not listed in the above schedule. Each chapter will hold a monthly meeting. For time and date, see chairmen of chapters.

Chapter Chairmen and Society Officers can furnish exact locations of events listed in this schedule.

the San Francisco

Mattachine Society

has a job to do.....

WHY DON'T **YOU**

TAKE TIME OUT TO LEARN HOW YOU

CAN HELP? Your help and interest
are vitally needed RIGHT NOW!



YES...Please send me information about the
Mattachine Society, including the leaflet,
"How to start a chapter," so that I may
show it to friends who may be interested.
(Mail to P. O. Box 259, San Francisco 1)

NAME _____

ADDRESS _____

KINSEY TELLS SAN FRANCISCANS NEED FOR CHANGING SEX LAWS

Before an audience of about 1000 persons on February 18, Dr. Alfred C. Kinsey discussed the topic of "Sex Offenders," and listed many valid reasons for the U. S. people to consider in changing sex laws.

Sponsored by the San Francisco Mental Health Society, the lecture was attended by about 25 members and friends of the Mattachine Society in lieu of the regular discussion meeting of the latter organization.

Absurdities of present-day statutes designed to regulate American sexual behavior, Kinsey said, would place about 95% of our population in jail--if the laws were possible to enforce.

He pointed out the tremendous waste of public funds used to police activities that are not significantly harmful to our social order, and added that only three types of sex activity are genuinely in violation of the welfare of society:

1. Performance in public.
2. Activity by adults with minors, especially small children.
3. Acts involving use of force or violence.

Kinsey did point out, however, that he was not recommending any "wholesale release of psychopathic sex offenders." He emphasized that there will always be some persons whose behavior is harmful to society, and vigilance for this group is required.

"But most of our sex laws are unenforceable, and in addition reflect a morality contrary to human behavior," he said.

REGISTRATION REGULATIONS EMPHASIZED

Because it is required by state law, registration for certain felonies and misdemeanors is important to convicted persons in California.

Section 290 of the state penal code requires that such offenders must furnish their name and address to the nearest office of a sheriff or police department in the city or county in which they reside within a specified time.

Under the law, offenders must register upon entering the state if convicted elsewhere, and must also notify authorities

of any change of address within 10 days. The law was passed in January 1950, and was made retroactive to July 1, 1944.

NOTHING IS PERFECT: ERRORS CREEP IN SOMEHOW

Realizing that "to err is human," the editor hereby points out two glaring mistakes which appear on other pages of this issue of the Newsletter.

On page 3, second line from the bottom should read, "effect vital change by means of evolution, NOT revolution."

On page 6, the post office box of the Society at Los Angeles is listed wrong. It should read, "LOS ANGELES (54)--P.O. Box 1925."

The errors were noted after the pages were printed.

YOURS FOR THE ASKING

Learn for yourself the TRUE facts about the Mattachine Society....

WHY it was organized

WHEN it became a Society

WHAT it hopes to accomplish

HOW it hopes to do it!

MORE, too...

Aims & Principles of the Society

Policy Toward Legislation

General Information

History of the Society

Structure of the Society

Facts About Membership

How to Form a Chapter

FALLACIES ERASED....

This booklet tells the only reason for the existence of the organization--as a serious research and educational association. Myths seen in the public press can be and are exploded in it. The Society DOESN'T have 9000 members nor does it have a fund of \$6 million. It does not even seek such goals.

THE BOOKLET IS FREE, too....

Just send your mailing address to P.O. Box 259, San Francisco 1. (Booklet is mailed first class)

ONE PROMISES TO PRINT ANSWER FROM SOCIETY

Editors of One magazine have promised to print a reply by the Mattachine Society to the January "frank look" given in four pages of print.

For this, the Society has released a point-by-point reply, listing each inaccurate statement and presenting the truth which One failed to publish.

The reply will appear in the March issue, One's editor says.

And at the request of the magazine, a regular monthly article about the Society will appear beginning in April. In fairness, the magazine has promised to present the information the Society desires to release to the public.

MATTACHINE SUPPORTS LEGAL CASE; WILL AID ITS APPEAL

At Los Angeles recently, under the recommendation of the legal advisor and the legal chairman, the Society approved its full support of a legal case involving an individual convicted; it is held, without due process of law.

At present, plans are being laid and funds are being raised to take the case to the appellate division of the Superior Court at Los Angeles. To raise funds, a donation (not an assessment) of \$3 per member is being asked, and picnics and other fund-raising events are planned.

Such a picnic will be held Sunday, March 21, at Griffith Park, Los Angeles.

SOCIAL BY CRUSADERS CLUB

A social event sponsored by the Crusaders Club of the First Universalist Church, 8th & Crenshaw, Los Angeles, will be held at 8:30 p.m., March 23. Members and friends of the Mattachine Society are invited to attend.

PHONE SERVICE AT LOS ANGELES

The Mattachine Society, through the legal chapter, operates a telephone answering service at Los Angeles. The number is VAndike 1221. Information about the Society, as well as where to obtain legal aid, may be learned by calling that number, day or night.

CAUSATIVE FACTORS DISCUSSED AT SAN FRANCISCO MEETING

At a recent discussion group at San Francisco, the subject of "Causative Factors Leading to Varied Sex Orientations" was discussed by a speaker who had done extensive research on the topic.

Conclusion of the speaker was that the parent-child relationship during formative years was a tremendous conditioning factor, exercising a strong effect upon the boy or girl at the time of the first sex experience. In too many homes where a turbulent situation existed, children developed non-heterosexual tendencies, the speaker stated.

TREASURER MAKES EASTERN TRIP; CONFERES WITH PERSONS INTERESTED IN POSSIBLE SOCIETY CHAPTERS

The treasurer of the Mattachine Society recently returned from a trip into Ohio and adjacent areas where meetings were held with groups of persons interested in the Society and the possible formation of chapters.

Cities visited included Cincinnati, Detroit, Cleveland and Dayton.

POSTOFFICE DIRECTORY

Readers of this newsletter may wish to inquire further about the Mattachine Society. For this purpose, the following postoffice boxes are listed, to which inquiries may be directed:

LOS ANGELES (53) - P. O. Box 1953

SAN FRANCISCO (1) - P. O. Box 259

OAKLAND (4) - P. O. Box 851

SAN DIEGO - P. O. Box 757, La Jolla, Calif.

Be sure addresses include both the box number and the city zone.

SEND IN ITEMS FOR NEXT ISSUE

All chapters are invited to submit reports of news events for this newsletter. The deadline for copy is the 5th of each month for which the issue is published. Be certain your chapter is mentioned--Submit the items directly to Editor, P. O. Box 259, San Francisco 1.

If possible, the items should be typewritten, but this is not required.

Date Received 4/28/56

b6
b7C

From SA (Contributor)

(Address of contributor)

By (Name of Special Agent)

To Be Returned Yes ()
No (X)

Description: Feb. 1956 Mattachine
Newsletter.

File No.

see serial 29

ALL INFORMATION CONTAINED
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DATE 3/19/84 BY SP4 *[signature]*

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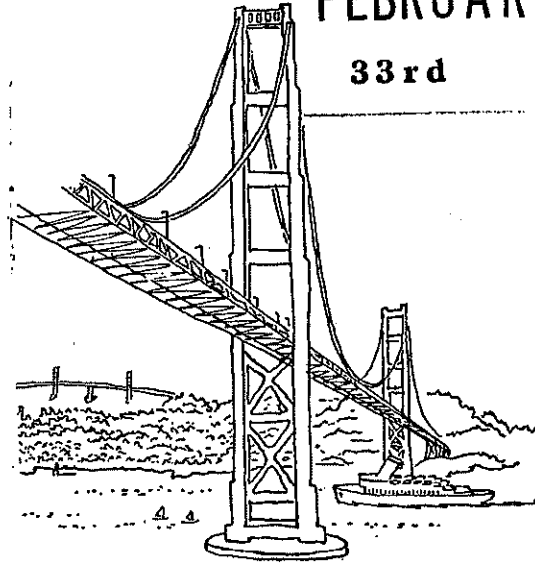
100-37394-1A (9)

FEBRUARY 1956

33rd

Issue

SAN FRANCISCO AREA COUNCIL



**mattachine
newsletter**



37394

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Join the Mattachine Movement by becoming a

CONTRIBUTOR

YES, THAT'S RIGHT. Persons interested in aiding the program of education, research and social action of the Mattachine Society may now participate formally by becoming a "Contributor," regardless of where they reside.

CONTRIBUTOR STATUS is accorded those persons who pay a \$10 annual fee on a calendar year basis. This payment includes an annual subscription to Mattachine Review, a copy of the booklet, "Mattachine Society Today," and a Contributor's receipt card. It does not indicate membership status, however.

MANY INQUIRIES from all over the U. S. have been received by the Board of Directors asking how a person may aid the Mattachine program in areas where no chapter is located. Becoming a Contributor is the answer. Then, at any time after four or more persons over 21 years of age elect to do so, they may apply for a chapter charter after communicating their intent to the Board of Directors and compliance with a few simple regulations. Persons forming a chapter need not have been Contributors previously.

LEARN FOR YOURSELF the high and serious purpose of this unique service organization. Write to the Board of Directors TODAY!

Mattachine Society, Inc.

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LOS ANGELES 52, CALIFORNIA

Mattachine NEWSREEL

BOARD MEETING

Los Angeles, February 25-26

Date of the 4th quarterly meeting of the Board of Directors of the Mattachine Society is February 25-26 at Los Angeles. Business session will be held on Saturday afternoon, with a dinner in the evening. All Society members are welcome to attend. Contact the Board of Directors, Mattachine Society, Post Office Box 1925, Los Angeles 53, Calif., for details.

NEW YORK - BOSTON

new chapters formed on east coast

Recently formed chapters at New York City and Boston have been welcomed into the Society. These two units mark the first actual organizational spread to the Atlantic Coast. In the meantime, a report from the Chicago Area Council chairman indicates that a reorganization had taken place there, and chapter activities have been combined under supervision of the Area Council there.

SAN FRANCISCO:

scene of annual meeting

May is convention month in the Mattachine Society. This year, the annual meeting will be held at San Francisco. Dates are May 12-13. A full day of addresses and lectures by experts in professional fields has been promised, plus an evening banquet at the Hotel Bellevue. Registration and the banquet ticket together will cost only \$5. Won't you send in your reservation early?

'Improving Each Issue ...'

'Gaining Professional Status ...'

'Maturing Swiftly ...'

These are some of the accolades we have noted in recent letters from readers, which statement of praise naturally make us proud.

But getting out the Review, and earnestly endeavoring to make it better all the time, is no easy task. It takes the work of many, and a lot more work by the few in the publications department.

Every subscriber, every reader, however, has a hand in the project. Your subscription dollars, newsstand purchases, and your contributions have made the project possible. We are counting on these purchases and gifts to continue, because we shall falter without them.

Standard approaches and channels don't apply to a product such as the Review—that's obvious. It can't be sold like a fraternal, religious or purely professional journal. Many problems with which the latter have no concern beset the Review at every turn, because of the emotional, sensitive and explosive character of our subject.

That's why our appeal for funds never ends. Our need never diminishes. The magazine is a project of a non-profit educational and research organization. It pays no salaries. Most of its labor, some of its supplies, and all of its editorial material come without cost to the Society—they must, otherwise we couldn't put it out. But certain costs for materials and commercial services must be met. So keep the contributions coming—the need for funds will always be great!



Mattachine REVIEW

**698 Mission Street
San Francisco 5, Calif.**

ONE INSTITUTE

An impressive day-long series of reports highlighting events of the past year, forecasts for the future, and an appraisal of the significant first half-decade since 1950 characterized the 4th annual board meeting and institute of One, Inc., held January 27-28 at Los Angeles. Invited guests included the Board of Directors of Mattachine Society, Inc., and the chairman of the National Association for Sex Research, Inc., Los Angeles.

In outlining plans and progress of the corporation, One's officers strikingly emphasized the varied activities of the organization other than the magazine itself. Described in detail were the publications division, research division, social services division, educational activities and the library.

At a closed dinner meeting on January 27, Editor Ann Carll Reid was elected chairman of One, Inc., for the year, succeeding Bill Lambert, business manager of the magazine. Her appearance on the program served to spotlight the important work of women on the magazine, other projects, and in the field of behavioral studies in which One, Mattachine and NASR are engaged. This interesting part of the program saw the appearance of three One staff members, plus the introduction of the chairman and secretary of Daughters of Bilitis, a San Francisco women's organization studying sex problems, and the leaders of a chapter of Alcoholics Anonymous at Los Angeles which specializes in aiding persons with a combined alcohol-sex problem.

Harry Hay, one of the founders of the Mattachine Foundation, traced in fullest detail

to date the history of the movement and the meaning of the name chosen for it. His paper embraced the period from the beginning to the date when the foundation dissolved in favor of the democratic Society of the present time.

Officers of Mattachine reported on activities of their departments and evaluated progress in terms of the problems faced and methods applied to overcome them.

Secretary Dale C. Olsen read the report of Chairman Ken Burns, since the latter was on a business trip in the East. Activation of chapters in Boston and New York was mentioned, and work of legal-legislative, public relations and research departments noted. A special 20-page issue of Mattachine Review contained the story of Society publications and production of the magazine. It was dedicated to One for the occasion.

President Steve Potter of National Association for Sex Research outlined the emphasis upon legal matters placed by his organization. Interesting comment was made that although the nation's three main laymen's organizations at work in the field were all headquartered in Los Angeles, this coincidence has an explanation: In reality all sprang from the same source, yet each chose different methods, specializations and projects.

Each member of the One corporation discussed a departmental topic such as the library, plans for independently sponsored research, social service in job finding and related activities, books and magazines published by America's recently developed "homosexual press," aid to speakers and lecturers and the educational program.

James (Barr) Fugate has stated that he cannot attend as he had earlier indicated. In place of the writer's seminar previously scheduled for Sunday morning, an author's round table will be conducted among those who have submitted manuscripts in the Review in the past, and the editorial staff. Others interested in the work are invited to attend this session.

Annual business meeting of the Society will be held Sunday afternoon, and it will be followed by the first quarterly Board meeting of the new directors elected by the convention.

In order to speed reporting of the departments and officers, a plan this year will be to publish departmental and official reports except the remarks of the chairman. These reports must be submitted in manuscript form, limited to 1000 words or less, to the Publications Department on or before April 25. At the convention, this material will be furnished to all in attendance in permanent booklet form.

SEX CHARGES MADE AGAINST 23 MEN

Some 23 men were arrested, eight on felony, and 15 on misdemeanor charges in Palo Alto during the first week of February. It was the result of a police action which followed complaints from patrons of the Southern Pacific railroad. All charges against the men, according to newspaper reports, were for violation of sex laws, including perversion and lewd conduct. Activities, police said, all occurred in the men's room of the depot. Among those arrested were professional men, teachers and university graduate students. Another 35 men were questioned.

This item is reported in this newsletter because once again the Mattachine Society's San Francisco Area Council wishes to point out the organizations stand in such matters.

Since the Mattachine Society was formed, it

plus any business from the departments and areas which should be scheduled on the agenda of the forthcoming May convention. Since the chairman has been on a business trip in the mid-West and East, details of the Board meeting have not been completed, but it is expected that a business session will be held Saturday afternoon, February 25, followed by a dinner in the evening and an informal Sunday brunch service the next day. Members from all areas are invited.

Up-to-date and first hand reports on other areas visited by him will be made at the meeting by Ken Burns, chairman.

CONVENTION PLANS ARE GOING AHEAD

Research Director Basil Vaelen, program chairman for the annual convention to be held at San Francisco May 11-13 at the Hotel Bellevue, announces that steps are being taken to obtain top-flight speakers from professional fields for the "main event," both sessions of Saturday, May 12.

A tentative schedule for the convention follows:

Saturday May 12

9:00 a.m. Breakfast
11:00 a.m. Registration
1:00 p.m. Call to order; Welcome
1:15 p.m. Chairman's Address
1:45 p.m. Lectures and Discussions
4:30 p.m. End of First Session
6:30 p.m. Cocktails
7:30 p.m. Banquet

Sunday May 13

10:00 a.m. Writers' Seminar
1:00 p.m. Second Session, Business Meeting
4:00 p.m. Adjournment

Two new publications by One were announced: first, a paper-bound volume reporting the Institute in full, and second, a special newsletter to be published by the magazine and issued to members of the organization on a basis in proportion to the extent of financial support. The book will in addition summarize the first five years of the last half of the 20th Century as a significant period in the emergence of a minority defined on terms of sex and personality orientation. A pre-publication price of \$1.50 per copy was given, with the volume to sell for more after it comes off the press.

Theme of the Institute was "The American Homosexual, 1950-1955." History of the organizations represented is confined principally to that period, but equally important were two "Signposts of Change," covered in an address by Blanche Baker, M.D., San Francisco psychiatrist, who spoke to the group. The signposts specifically mentioned were Donald Webster Cory's "Homosexual in America," and James Barr Fugate's "Quatrefoil," each a volume which contributed a great deal to a serious presentation of non-heterosexual outlook. Dr. Baker reviewed these two books.

SEND STAMPS FOR SPECIAL ISSUE

Mentioned in the report of the Institute held by One, Inc., recently at Los Angeles, the special issue of Matachine Review issued for the occasion is available to newsletter readers. The 20-page edition contains principally a report of the publications department. For a copy, send 6 cents in stamps to the Review at 693 Mission St., San Francisco 5, California.

"BATTLE OF SEXES" DISCUSSION SCHEDULED

Recently formed at San Francisco, and with plans for extending membership to an additional group in Los Angeles, the Daughters of Bilitis women's organization has consented to appear in a round-table discussion April 5 at San Francisco with Mattachine Society experts. The topic, in general, will hold to aspects of the deviation and behavior problems of men and women as two distinct groups, and will no doubt include a verbal skirmish with the ever-present gap between the two sexes. Time and place of this meeting are the same as for regular monthly discussions mentioned in the Calendar of Events.

OFFICE SPACE EXPANDED ON MISSION STREET

Office space of the San Francisco Area Council and the Mattachine Review was more than doubled the first of this month when an additional, larger room was taken on the third floor at 693 Mission Street. The new space has been made into the center of administrative, business, art and editorial activities, leaving the original room for mechanical production. Telephone service has been provided in each room, since they are not connected. Number of the new room is 307. Members and friends are invited to inspect the new quarters, and make use of the limited library facilities offered. In addition, volunteers are called to this room for assistance at any of the nightly and weekend work sessions. Please call EXbrook 7-0773 first, however, unless a specific session has been previously announced.

MEMBERS WANT DINNERS TO CONTINUE

Because the January dinner meeting was almost a flop (only seven of a minimum of 20 persons

guaranteed were present), a discussion was held recently to determine if these events should be continued, and to urge better attendance in the future.

Continuation of the monthly dinner schedule was the decision, but a change to the third Thursday evening was in the new plan. The dining room of the Paper Doll restaurant was retained as the location.

Next dinner meeting will be at 8 p.m. February 16. The cost is only \$2 per plate for a four-course meal. While no planned programs are possible at the present time, all attending have an opportunity to become better acquainted with leaders and members, and to learn more about Mattachine aims and principles. Please make an advance reservation to EXbrook-7-0773, or call the social chairman..

WOMEN'S GROUP TO BE HOSTS AT BRUNCH

The chairman and secretary of Daughters of Bilitis have extended an invitation to members and friends of the Society at San Francisco to attend a Sunday Brunch (12 noon to 4 p.m.) at 651 Duncan street on February 26. The customary dollar breakfast will be served. Since this group has expressed aims very similar to those of the Mattachine, it is urged that everyone in the latter group take advantage of this opportunity to learn methods whereby mutual aid may be applied to advance the social services of each organization.

LOS ANGELES BOARD MEETING FEB. 25-26

Fourth quarterly meeting of the Board of Directors will be held February 25-26 at Los Angeles. At the meeting, the chairman has asked each departmental director to submit reports,

has strongly supported police action and law enforcement in any situation where sex activity has taken place in public, or where minors are involved, force or violence is used, or disease is spread through indiscriminate contacts.

No group of persons in our culture can ask for or expect unlimited license in sex matters.

Seeking understanding of and promoting education on the homosexual problem is one thing; affronting standards of public decency is another. The former is a legitimate and worthwhile aim. The latter is something no one in the Mattachine Society wishes to see happen.

The small number of homosexuals and other sex deviates who participate in any public sexual activity only worsen the situation for the vast majority of such persons who have high personal standards and exercise self control and respect. Unfortunately, however, the activities and violations of law reported above tend to make the Mattachine project, if anything, more difficult.

Work for a change of law, an avowed Mattachine aim, must never be interpreted as condoning violations of presently effective statutes. The Mattachine Society commends the action of law enforcement authorities in the Palo Alto affair.

DATES TO REMEMBER

In February, note the following dates and activities:

- 12 - Brunch, 6835 Calif.St. 1p.m.
- 16 - Monthly Dinner - Paper Doll Restaurant,
8 p.m. sharp
- 29 - Area Council Business Meeting, 8 p.m.

Plan now to attend the brunch and dinner meetings and friends of yours are always welcome.

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700-37394-1A(10)

SATURDAY, MAY 12 — Hotel Bellevue, Jade Room

7:30 p.m. — ANNUAL AWARDS
BANQUET

Introduction of guests: Basil Vaerlen
Presentation of Awards: Ken Burns
Address: Dr. R. S. Rood, Superintendent and Medical Director,
Atascadero State Hospital, Atascadero, California
"REHABILITATION OF THE SEXUAL OFFENDER
IN CALIFORNIA"

Program

THIRD ANNUAL CONVENTION
of the

Mattachine Society, Inc.

Theme: SURVEY OF THE HOMOPHILIC PROBLEM, 1956



May 11 - 13, 1956

HOTEL BELLEVUE

Geary & Taylor Streets

SAN FRANCISCO, CALIFORNIA

SUNDAY, MAY 13 9:00 a.m. — OPEN HOUSE (with
Continental Breakfast and Coffee)
Pan-Graphic Press, Suite 307,
Williams Buildings, 693 Mission St.
Host: San Francisco Area Council,
Mel Betti, Chairman
James F. Cooks, Social Chairman

10:30 a.m. — WRITERS SEMINAR,
MATTACHINE REVIEW
Hotel Bellevue, Jade Room
Hal Gal, Publications Director

12:30 — ANNUAL BUSINESS MEETING;
Election of officers
(Mattachine Society Members and
Invited Guests only)
Ken Burns, Chairman, presiding

3:00 p.m. — ADJOURNMENT OF
THE CONVENTION

3:05 p.m. — BUSINESS MEETING,
BOARD OF DIRECTORS

3:55 p.m. — FINAL ADJOURNMENT

mattachine REVIEW

Program

FRIDAY, MAY 11 — Hotel Bellevue, Green Room

8:00 p.m.—RECEPTION

SATURDAY, MAY 12 — Hotel Bellevue, Princess Room

9:00 a.m.—REGISTRATION

Registration fee, \$1.50;
Banquet tickets, \$3.50. TOTAL: \$5.00
(Luncheon optional, \$2.50 additional)

Mel Belli, Registration Chairman

9:30 a.m.—BOARD OF DIRECTORS,

Pre-Convention Meeting
Ken Burns, presiding

10:30 a.m.—CALL TO ORDER

Ken Burns, Chairman, presiding
Basil Vaerlen, Research Director,
program chairman
INVOCATION

10:45 a.m.—CHAIRMAN'S ADDRESS

11:10 a.m.—THE HOMOPHILIC PRESS
Don Slater, One, Inc., Los Angeles

11:30 a.m.—REPORT, MATTACHINE
IN EASTERN STATES

11:50 a.m.—COMMENT ON THE LAW
Ken Zwern, Attorney at Law,
San Francisco

12:10 p.m.—LUNCHEON (optional)

Jade Room

SPECIAL LUNCHEON FEATURE: Introduction
of representatives of Daughters of Billitis,
San Francisco, and Alcohol Rehabilitation
Group, Los Angeles.

1:30 p.m.—INTRODUCTION TO A SUR-
VEY OF THE HOMOPHILIC
PROBLEM, 1956

Basil D. Vaerlen, Research Director,
San Francisco

2:00 p.m.—CONDITIONING OF
PRE-SCHOOL CHILDREN

Mrs. Rhoda Kellogg, Golden Gate
Nursery School, San Francisco

2:30 p.m.—WHEN DOES THE HOMO-
PHILE NEED A PSYCHIATRIC
TREATMENT?

Dr. Daniel Lieberman, Superinten-
dent and Medical Director,
Mendocino State Hospital,
Mendocino, California

3:00 p.m.—THE HOMOPHILE IN
STATE PRISONS

Robert Flippen, Counselor,
San Quentin Prison,
San Quentin, California

3:30 p.m.—THE HOMOSEXUAL
AND THE LAW

Herbert E. Selwyn, Attorney at Law,
Los Angeles, California

4:00 p.m.—Question period

4:30 p.m.—Adjournment of First
Day's Session

6:30 p.m.—COCKTAIL HOUR
Hunt Room

mattachine REVIEW

11. 3 photostats of leaflet entitles "In Case Your Didn't Know". Rec'd 8/15/56.
Filed 8/22/56. mtk (2 PHOTOSTATS SENT TO LA 8/22/56. mtk)

12. 3 photostats of 16-page booklet entitled "Mattachine Society TODAY". Rec'd
8/15/56. Filed 8/22/56. mtk (2 PHOTOSTATS SENT TO LA 8/22/56. mtk)

13. Articles of "INCORPORATION OF MATTACHINE FOUNDATION INC." executed 6/7/57. Rec'd
5/30/57. Filed 6/5/57. rmm

14. 3 copies of "Mattachine Review" Nov. 1962 Issue *1 cc sent Bureau 83-2346 1-13-67* *gm*

15. 1 copy - program of the 10th annual *filed 11/27/62*
Conference (1963) Mattachine Society *Filed 11/14/63* *sm*

16. 2 photostatic copies of letter dated 9/12/56 by
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17. 8/9/56 issue of Mattachine newsletter. Rec'd 10/24/56. Misfiled
11/8/56. Refiled 12/20/82. *jid* *(1 cc sent to NY 11/8/56. sm)*

18. 2 copies of magazine "Mattachine Review" Aug. '62 edition
misfiled 10-9-67. Refiled 12/20/82. *jid*

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100-37394-1A (11)



IN THE
ALSO.

Most homosexuals are *not* insane, stupid, wilfully perverted, "unnatural" or socially incompetent as is often believed.

The fact is that most homosexuals can and do lead useful and productive lives. MANY OF THEM ARE AMONG OUR MOST RESPECTED AND SUCCESSFUL CITIZENS.

Homosexuals are neither uncommon nor "queer."

There are between 12,000,000 and 15,000,000 homosexuals, based on the findings of Kinsey and other leading research experts.

They are found among all races, nationalities and religious denominations—in every profession and in every occupation.

They are found in every city and town, regardless of size.

UNDOUBTEDLY YOU KNOW
SOME OF THEM....



They may be on the job with you; living in the apartment or house next to you; among your friends or acquaintances. Among those you love most deeply, there is likely to be at least one homosexual person—it might be your own son or daughter, your brother or sister.



THUS YOU SEE....

100-37394-1A (11)



BUT HOMOSEXUALS
AS SUCH....

Have only limited social and civil rights. In fact, our whole society is organized to keep them, in many respects, more completely oppressed than are various racial and religious minorities.

THIS IS WHY a group of responsible, socially conscious citizens has formed....

Mattachine Society, Inc.

(a California corporation)

...To encourage medical and social research pertaining to socio-sexual behavior and to publish the results of such research.

...To sponsor educational programs to aid social and emotional variants and to promote among the general public an understanding of the problems of such persons.

...To help develop social and moral responsibility in those persons whose behavior may vary from accepted present-day standards.

THE MATTACHINE SOCIETY LOOKS TOWARD THE DAY WHEN THE HOMOSEXUAL WILL....

1. Live a well-oriented, socially productive life with pride and without fear;
2. Follow a high standard of ethics and conventions in conformity with the best interests of society;
3. Be accepted as a useful citizen by an enlightened public, and
4. Make a recognized addition to the productivity and social consciousness of our cities, states and the nation.

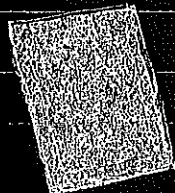
THE MATTACHINE
SOCIETY, Inc.



...is a non-profit corporation, national in scope, educational and benevolent in character. Its members are all over 21 years of age.

YOU CAN LEARN the story of the Mattachine Society, its aims and principles, organizational structure and history. For this information and how you can help in this program, send 25c for your copy of

MATTACHINE SOCIETY today



Address your request for this 16-page general information booklet to the

Board of Directors or the nearest area council listed below:

MATTACHINE SOCIETY, INC.

Office of the Board of Directors

Post Office Box 1925

Main Post Office

Los Angeles 53, Calif.

AREA COUNCILS

San Francisco Area Council

693 Mission Street

San Francisco 5, Calif.

Los Angeles Area Council

357 Belmont Ave.

Los Angeles 26, Calif.

Chicago Area Council

Post Office Box 3514

Merchandise Mart Post Office

Chicago 54, Ill.

New York-Boston Chapters

Murray Hill Station

Post Office Box 74

New York 15, New York

Long Beach Area Council

Post Office Box 12327

Long Beach 2, Calif.

OTHER PUBLICATIONS...

The Society publishes a magazine, "MATTACHINE REVIEW," to keep you informed of significant trends in public opinion, fact and comment, and the thinking of prominent professional persons who are concerned with the problem of homosexuality. Subscription rate is \$2.50 per year in the U. S., Canada and Mexico; \$3.50 elsewhere. Send orders to

Mattachine REVIEW

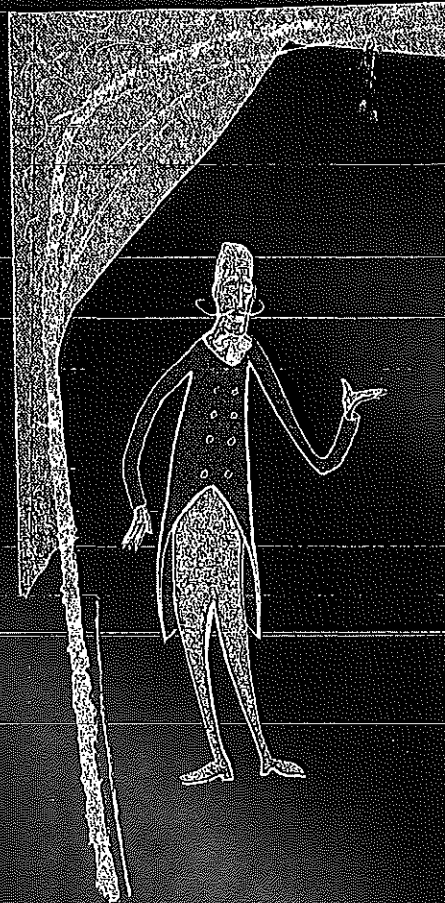
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San Francisco 5, Calif.

The REVIEW is bi-monthly on many U. S. newsstands, single copies 50c. However, it now publishes an additional six alternate-month editions which are mailed to subscribers... making it a monthly magazine for them. The extra issues are special editions and contain news items of the Society nationally.

AREA NEWSLETTERS...

Area Councils publish monthly newsletters which tell of meetings, discussion groups and other activities of units of the Society in their areas, plus general news about the Society itself. Address all inquiries about newsletters to the areas in which you are interested.



in case
you didn't

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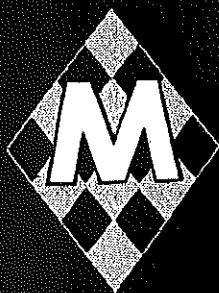
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mattachine
society
TODAY

1955
EDITION

General Information
Pledge
Aims and Principles
Brief History
Directory

Mattachine Society, Inc.

OFFICE OF THE BOARD OF DIRECTORS
Post Office Box 1925
Los Angeles 53, Calif.



25 cents

100-37394-1A (12)



FOREWORD

Presented in this booklet is the story of the Mattachine Society.

To answer the first question most people ask when they hear the name mentioned, the word "Mattachine" has its origin in medieval Southern Europe.

The Mattachines were court jesters, teachers, fools -- in the original sense of the word. They lived and moved in circles of the nobility. They dared to speak the truth in the face of stern authority, regardless of the consequences. And they were men of vision.

The material herein has been prepared to aid members, friends and interested persons in understanding the aims and principles, policies, goals, and methods of accomplishment chosen by the Mattachine Society in conducting a program of research and education about a pressing social problem.

The story is necessarily incomplete, and necessarily in chapters that may lack fullst cohesion and continuity. That is because the organization itself is new, fluid, and evolving into its own.

But progress is being made from day to day. The help of many will be needed if the program is to be accomplished. And those who choose to help must remember that no virtue is more important in this work than that of patience.

Official Publication of the Mattachine Society, Inc.
Post Office Box 1923, Los Angeles 33, California

Lithographed in U. S. A.

"We have never added to the happiness
of man by perpetuating ignorance."
--Dr. Alfred C. Kinsey

QUESTIONS, when answered, open doors to enlightenment.

THIS is a book of answers.

IT AIMS TO EMBRACE most, if not all, of the questions which might come from the average person interested in learning about the Mattachine Society, Inc., a non-profit research and educational organization dedicated to helping solve the problem of the sex variant.

IT IS THE HOPE of the Society that, after reading this booklet, you will be able to accurately inform others about the Mattachine Movement. You might even pass this booklet along to others who may be interested. It is also hoped that you may be able to detect some of the inevitable misstatements which you are bound to hear from others, and substitute fact for fallacy. In this way you can aid the program of the Mattachine Society. Such a program depends upon keen and intelligent individual interest for its success.

THE MATERIAL in this book has been prepared to aid members, friends and interested persons in understanding the aims and principles, goals and methods of accomplishment chosen by the Mattachine Society in conducting its program. That program is perhaps best stated in the preamble of the Constitution of the Society:

"We, the members of the Mattachine Society, Inc., believing in sexual equality, in full awareness of our social obligations as members of the human community, hold it necessary that the priceless integrity and freedom of the individual be forever maintained in our society; and, whereas the present law of many lands are discriminatory; and, whereas we are resolved that all people shall find such equality; and, whereas we desire to spread knowledge of the aims and aspirations of this corporation through mutual education of its membership and of society; we, therefore, thereby resolve--"

THE MATTACHINE SOCIETY, INC., was incorporated as a non-profit educational and research organization under the laws of the state of California on March 23, 1954.

IT IS COMPOSED of men and women over 21 years of age. The

only requirement for membership is an interest in the problem of the sex variant whose inclinations may be such as to not cause any harm to our social order, and a desire to solve these problems. Members are admitted regardless of race, creed, color, or sexual preference.

THE AIMS AND PURPOSES of the organization are those set forth in the preamble to its constitution. Any person may participate informally through attendance at a discussion group, contributions of financial aid, and by generally aiding the program through dissemination of accurate information about the sex variant. Formally, participation may be possible by becoming a dues-paying member and actively affiliated with one of its several chapters. The constitution guarantees anonymity of all participants except members of the Society's Board of Directors.

POLITICALLY, the Mattachine Society is strictly non-partisan. It espouses no "isms" except Americanism, for it realizes that such a program is possible only in a free nation such as the United States of America. It opposes Communism. It does advocate a change of laws relating to certain sex offenses, using established democratic processes. It believes in EVOLUTION, not REVOLUTION.

NON NATIONAL in extent, the Mattachine Society has chapters in several states. Its headquarters is in Los Angeles. Membership is small, and the accent for growth is on quality, not quantity. Although interested in the welfare, acceptance and integration of some 10 million homosexuals in the U.S., the Society's membership comprises only a small fraction of 1% of this minority, and not all members are homosexual by any means.

OPERATIONAL PUBLICITY is something the Society hopes to avoid. Its program is serious, and its members are endeavoring to approach the problem with intelligence.

HOW DOES THE SOCIETY intend to accomplish its program? Research, education and integration, plus the sponsorship of social action activities will, in the minds of the Society members, be of great benefit to the variant minority, and, in turn, to society as a whole.

AT THE PRESENT TIME, there are several types of activities being undertaken to achieve the aims and principles of the organization. They include:

1. Public Discussion groups are conducted regularly by the Society in its various areas. These include group discussions, lectures, forums, film programs, recorded tape subjects produced by the Public Relations Department and all on the sex variation problem.

2. Research projects are sponsored by the Society, and wherever possible, the Society aids such projects which are being conducted by other scientists and institutions. This means that the Society is frequently an "intermediate" agency, contacting a source of data on sex variation for the benefit of professional experts seeking such data.

3. Educational activities being conducted are aimed in two directions: First, toward the members of the variant minority, emphasizing the need for the definition and adoption of a personal behavior code which will be above criticism from anyone. This will eliminate most -- if not all -- barriers to integration. Further, the Society is stressing the elimination of trends for variants to establish invert societies of their own. The Society hopes to instill in the minority a desire to assume full responsibilities of citizenship along with proper behavior. Second, the educational aim is directed toward the public at large, with a view to spreading accurate information about the nature and conditions of variation, and in this way eliminate discrimination, derision, prejudice and bigotry. For this, an intelligent approach to the nature of human sexuality is sought, based upon the findings of recognized research experts and a realistic attitude about human behavior.

4. Legal activities include (a) the defense of individuals faced with charges that indicate denial of civil rights, or flagrant violation of due processes of law. In such cases, the important elements are principles of law and justice, rather than a benefit to the individual involved. The Society makes it clear that it cannot become a defense agency for members of the minority as a whole who are charged with offenses in violation of present statutes; (b) compilation of dossiers related to significant legal cases for use by the Society's Legal Department, and (c) investigation of bonding agencies and attorneys in various areas for the benefit of members, friends and others who need such help.

5. Legislative activities are directed toward a study of proposed laws in various units and levels of government, with a view to informing members and friends of proposed legislation inimical to the minority, with this program conducted in cooperation with other organizations and agencies.

6. Social action within the Society is a combined effort of all its Departments -- Legal, Legislative, Research, Public Relations and Publications. Here, one of the chief aims is a progressive effort calling for a change of law, with a view to strongly supporting statutes which forbid (a) sex activities and indecent behavior in public;

(b) relationships between adults and minors, especially small children; (c) sex activities which involve use of force or violence, and (d) sex relationships which transmit disease. This program also means that the Society desires to cooperate with law enforcement, judicial, legislative, legal, public health, educational and scientific agencies and institutions.

7. Rehabilitation and adjustment of members of the minority with problems of emotional stability, etc., is another important part of the Mattachine program. Here the techniques of group therapy as well as use of professional psychiatric assistance are being studied. This is to be done with a view to reducing the high incidence of homosexuality in future generations, and removing from criminal definition those activities which, in the minds of experts, actually cause no harm to our social order.

THE AIMS AND PRINCIPLES of the Mattachine Society essentially repeat some of the topics discussed above as a part of the Mattachine program. But since it represents an official statement of policy, the Society's Aims and Principles is included further on in this booklet.

THE SOCIETY REALIZES that the above list of present and long-term goals will be achieved only through combined effort by individuals -- people like yourself. Any and all progress will be directly proportionate to the time, effort and money these persons put into the organization. For all concerned, the Mattachine Society is a spare-time activity. This means that progress will necessarily be slow. Patience is the first requirement of all who participate. And remember, there are no salaried officers.

ORGANIZATIONAL STRUCTURE of the Society is democratic and not unlike many other such organizations. The general public and interested newcomers meet the Society at public discussion group meetings, generally held twice monthly in all areas of the organization, sponsored by one or more chapters. Here chapter leaders may be contacted by persons desiring to apply for membership.

CHAPTERS are the basic organizational unit. Where there are no presently existing chapters to join, or where it is desirable to form a new chapter, any four persons of good will, responsibility and integrity may form a new chapter. More than four persons may do this, but four is the minimum. Upon application to the Board of Directors and the payment of a \$5.00 chapter charter fee, information for establishing a new chapter will be sent, and the new unit chartered.

GEOGRAPHIC AREAS, such as a state, a group of counties, a metropolitan area, etc., have been set up by the Board of Directors, named after the largest or principal city in the

area. These areas are established either upon application of two or more chapters in the area, or by action of the Board of Directors. Chapters in each area elect delegates to an Area Council, and the council in turn elects officers and sets up committees to coordinate activities within the area and facilitate communications between the area and the Board of Directors. Essentially, chapters in the Society are autonomous units, consistent with coordinated action in furthering the Mattachine Movement.

DELEGATES FROM CHAPTERS, based upon the allocation of one vote for each five members, meet annually at convention. At these meetings, the membership has an opportunity to reject or approve the actions, policies and operation of the Board of Directors. Furthermore, the membership has the responsibility of electing all members of the Board of Directors for the coming year. Officers of the Society who comprise the Board of Directors include the Chairman, Vice Chairman (who is in charge of administration of the various areas with the assistance of an appointed resident agent), Secretary, Treasurer, and five departmental directors: Legal, Legislative, Research, Publications and Public Relations.

A CONSTITUTION and 32 by-laws have been adopted by the Society. There is nothing secret about its structure or its operation. Membership may be anonymous; chapters have a definite autonomy, and the organization exists for the membership, not the other way around. Nevertheless, it is recognized that actions must be unified, coordinated, and at all times in conformity with the organization's stated aims and policies. This means our organization must have control, and irresponsible or improper action cannot be tolerated. Achievement of Mattachine goals will depend upon intelligent and unified action.

FINANCIALY the Society operates on dues from active members, and contributions. Since the organization is a corporation, and, although non-profit in character, it is operated as a business with strict accounting procedures and handling of funds. Its records are open for inspection by the membership, and for audit by governmental agencies concerned at any time. There are no special funds set up for any purpose other than for advancing the program stated above. The idea that the organization was formed as a pressure group is absurd and untrue.

NEWSLETTERS, published by committees in the various areas, and other publications are important factors in the public relations program, and for spreading information of activities among members. Many areas are placing their newsletter on a subscription basis, and they invite you to subscribe. These publications are issued monthly and tell of important events, future meetings, and progress on various Society projects.

THIS IS BRIEFLY the Who, What and Why of the Mattachine Society. As an organization it is unusual, and it has assumed a tremendous task. It needs the aid, understanding and support of everyone. Actions of the organization have not been made haphazardly. Advisors who are not members, but who are professional experts in the fields of law, public relations, research and religion, advise members of the Board of Directors on all matters affecting the Society.

ONLY IN A FREE AMERICA could such a program be undertaken by an organization such as the Mattachine Society. The Society realizes this. And, as stated above, it is determined to achieve its program through evolution, not revolution.

PLEDGE

of

THE MATTACHINE SOCIETY, INC.

1 PLEDGE MYSELF:

1. To uphold the Constitution, by-laws, aims and principles and resolutions of the Mattachine Society, Inc.
2. Always to keep the interests of the Mattachine Society uppermost in my mind and to conduct myself in a way that will reflect credit upon myself and the organization.
3. In every possible way, to respect the rights of all racial, religious and national minorities.
4. To strive in every possible way to interest other responsible people in the Mattachine Society and to recruit members for the organization without regard to their race, color or creed; but with regard to their ability and willingness to understand and accept this same membership pledge.
5. To participate actively and seriously in the work, responsibilities and functions of the Society.
6. Unconditionally, to guard the anonymity of all members of the Mattachine Society, or sponsoring organizations and affiliates; and in the event I ever leave the organization for any reason whatsoever, I pledge myself to guard the anonymity of the membership, sponsoring organizations and affiliates, throughout my entire life.

I have read this pledge carefully and thoughtfully, and I understand it completely. In the presence of these members of the Mattachine Society, I do, here and now, of my own free will and volition, solemnly affirm that I will uphold this pledge which admits me to membership in the Mattachine Society.

(Adopted May 15, 1955 at the General Convention of the Mattachine Society, Inc., as a condition for membership in the Society.)

AIMS AND PRINCIPLES

TO SPONSOR PROJECTS OF EDUCATION:

1. Education of the general public so as to give them a better understanding concerning sex variation, so that all persons may be accepted as individuals for their own worth and not blindly condemned for their emotional make-up; to correct general misconceptions, bigotries, and prejudices resulting from lack of accurate information regarding sex variants.
2. Education of variants themselves so that they may better understand not only the causes and conditions of variation, but formulate an adjustment and pattern behavior that is acceptable to society in general and compatible with recognized institutions of a moral and civilized society with respect for the sanctity of home, church and state.

TO AID THE VARIANT THROUGH INTEGRATION:

1. Since variants desire to be accepted by society, it behooves them to assume community responsibility. They should, as individuals, actively affiliate with community endeavors, such as civic and welfare organizations, religious activities, and citizenship responsibilities, instead of attempting to withdraw into an invert society of their own. For only as they make positive contributions to the general welfare can they expect acceptance and full assimilation into the communities in which they live.
2. The long-term aid is not only to support well-adjusted variants with full integration into society, but to give special aid to maladjusted homosexuals for their own welfare as well as that of the community.

TO CONDUCT A PROGRAM OF SOCIAL ACTION:

1. To secure the active cooperation and support of existing institutions such as psychology departments of universities, state and city welfare groups, mental hygiene departments, and law-enforcement agencies in pursuing the programs of education and integration.
2. To contact legislators regarding both existing discriminatory statutes and proposed revisions and additions to the criminal code in keeping with the findings of leading psychiatrists and scientific research organizations, so that laws may be promulgated with respect to a realistic attitude toward the behavior of human beings.

3. To eliminate widespread discrimination in the fields of employment, in the professions and in society, as well as to attain personal social acceptance among the respectable members of any community.

4. To dispel the idea that the sex variant is unique, "queer" or unusual, but is instead a human being with the same capacities of feeling, thinking and accomplishment as any other human being.

GENERAL AIMS:

1. To accomplish this program in a law-abiding manner. The Society is not seeking to overthrow or destroy any of society's existing institutions, laws or mores, but to aid the assimilation of variants as constructive valuable and responsible citizens. Standard and accepted democratic processes are to be relied upon as the technique for accomplishing this program.
2. The Society opposes indecent public behavior, and particularly excoriates those who would contribute to the delinquency of minors and those who attempt to use force or violence upon any other persons whatsoever.
3. Although the Mattachine Society is a non-sectarian organization and is not affiliated with any political organization, it is, however, unalterably opposed to Communists and Communist activity and will not tolerate the use of its name or organization by or for any Communist group or front.

NEWSLETTERS

Newsletters are published monthly by area councils of the Mattachine Society at Los Angeles, San Francisco, Long Beach and Chicago.

These publications tell of activities in each respective area, and in addition list the dates and times of public discussion meetings and other Society functions.

San Francisco and Chicago area councils charge \$1 per year subscription price for newsletters in advance. Los Angeles and Long Beach area councils accept contributions to help defray cost of publication and mailing. All newsletters are mailed first class sealed in plain envelopes. Addresses of respective area councils are found on page 13 of this booklet.

A Brief History of the Mattachine Society

THE MATTACHINE movement had its inception in 1950, when a group of three men, convinced that the time was right for such an idea, gathered several of their friends together at Los Angeles and inaugurated the first Discussion Group—the characteristic feature of what was to become, three years later, the present Mattachine Society.

In the meantime, the original group of three had grown to seven, and they filed for incorporation as a nonprofit research organization in the State of California as the Mattachine Foundation, Inc.

To carry on the work of the original discussion group, a secret society was instituted, headed by several of the original members of the foundation. The secrecy in the groups extended from top to bottom and, although intended as a measure of protection, it served only to handicap functions of various levels or "orders" as they were called.

It was the task of the lowest "order" to organize and sponsor discussion groups. Attendance at these group meetings was from 20 to 60 persons. They met in various homes or churches, generally every two weeks. Through these groups people were introduced to the movement, its aims and principles. The groups not only performed an educational and indoctrination role, but had the value of group therapy benefits as well. They helped dispel fear, suspicion and distrust among those present.

It was this "lowest" order too, that handled mailing committee functions, and gathered and forwarded to the

Foundation the donations collected at the discussion groups.

As the Mattachine movement grew it became apparent that a secret and non-democratic society was proving too great a hindrance. Difficulties in communicating from the lowest order and the Foundation arose. With an increasing number of persons attending discussion groups, an insistent sense of responsibility grew, and with it the demand for a democratic association.

In response to this, the head of the Foundation called a meeting to form a new organization. It met April 11, 1953. It created and adopted a new constitution under the name of the Mattachine Society.

It required a second such constitutional convention a month later to agree on the final form of the constitution, elect officers, pass resolutions, by-laws, and lay down initial policies.

It became apparent during this last session that the original founders of the movement had built better than they knew. For there emerged from the convention a Society designed to carry out all functions of the Foundation, which agreed to disband. Gone were the "secret" orders, the questions of who was behind it all, and the possibility of alternate motives. Established was an association of persons who knew and trusted the others within the group, and shared the zealous desire to alleviate a pressing social problem.

Less than a year after formation of the democratic society, final incorporation as a non-profit educational and research organization was granted by the State of California.

OFFICE OF THE BOARD OF DIRECTORS

Mattachine Society, Inc.

POST OFFICE BOX 1925

MAIN POST OFFICE

LOS ANGELES 53, CALIFORNIA

"Membership-at-Large" in the Mattachine Society will now be permitted in accordance with the following resolution recently adopted by the organization. Such affiliates will be known as Contributors, however, and not officially as members. Here is the plan:

RESOLUTION

Since there have been numerous requests from individuals outside of the Mattachine Society to participate financially and actively in the program of the Society, and

Since it has always been a primary concern of the Mattachine Society to promote participation on the basis of quality in order that the aims and objectives of the Society may be accomplished without dishonor,

Be it therefore resolved:

That the Mattachine Society does establish the designation of Contributor for all interested persons who shall:

1. Make proper application for such designation
2. Sign the Pledge of the Society
3. Pay a fee of \$10 per year, due each January 1st

All Contributors shall receive a Contributor's card and a one-year subscription to the *Mattachine Review* upon payment of their yearly fee. No Contributor shall be entitled to be a delegate to a convention of the Mattachine Society or attend a chapter or area council meeting of the Society or represent the Mattachine Society in any way, unless expressly authorized in writing by the Board of Directors.

Adopted by the Board of Directors:

MATTACHINE SOCIETY, Inc.
Los Angeles, California

February 8, 1955

DIRECTORY

OFFICE OF THE BOARD OF DIRECTORS

Post Office Box 1225
Main Post Office
Los Angeles 55, California

Los Angeles Area Council
157 Holmwood
Los Angeles, California 90046

Long Beach Area Council
Post Office Box 1225
Long Beach, California

San Francisco Area Council
Post Office Box 259
San Francisco 1, California

Chicago Area Council
Post Office Box 2512
Merchandise Mart Post Office
Chicago 14, Illinois

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115	Public Relations	Chicago	Ill.	Chicago
116	Research	Chicago	Ill.	Chicago

MATTACHINE REVIEW

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\$2.50

two years \$5. four years \$10.

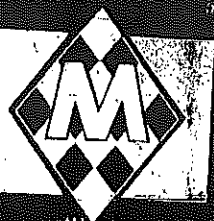
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Since January 1955 MATTACHINE REVIEW has been making history in the U. S. with its bi-monthly issues!

Every issue contains leading articles on the subject of human sex problems, with emphasis on the homosexual and the sex variant whose inclinations cause no harm within our social order. ALSO: Book reviews, Quotes, Letters, Opinion, Critiques -- from laymen, scientists and professional experts.

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All subscriptions mailed first class in sealed envelope. Mail remittance to: MATTACHINE REVIEW, P. O. Box 1225, Los Angeles 55.

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[Redacted]
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Yes ()
No (X)

Description:

File No. 100-37394

Articles of Incorporation
of Mattachine Society,
presented 6/7/52

ALL INFORMATION CONTAINED
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DATE 3/19/84 BY SP/ewj/pt

100-37394-1A (13)

*On 4/27/53
Fild. Aff. Sec. of State*

ARTICLES OF INCORPORATION OF
THE MATTACHINE FOUNDATION

273598

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b7c

On this day, we the undersigned have associated ourselves for the purpose of forming a non-profit corporation under and pursuant to the laws of the State of California, and do certify as follows:

I

NAME

That the name of the corporation shall be THE MATTACHINE FOUNDATION.

II

PURPOSES

A. Primary Purposes:

That the specific and primary purposes for which this corporation is formed are to sponsor, supervise and conduct scientific research in the field of homosexuality; to publish and disseminate the results of such research; and to aid in the social integration and rehabilitation of the sexual variant.

B. General Purposes:

That the general purposes for which this corporation is formed, in addition to those enumerated above, are as follows:

1. To sponsor, supervise and conduct medical, social, pathological, psychological and therapeutic research of every kind and description pertaining to socio-sexual behavior and to publish and disseminate the results of such research.

2. To sponsor, supervise and conduct educational programs for the aid and benefit of all social and emotional variants and to promote among the general public an interest, knowledge and understanding of the problems of such persons.

3. To promote the integration into society of such persons whose behavior varies from current moral and social standards and to aid the development of social and moral responsibility in all such persons.

4. To lease, purchase, hold, have, use and take possession of and enjoy any personal or real property necessary for the uses and purposes of the corporation, and to sell, lease, deed in trust, alien or dispose of the same at the pleasure of the corporation, and for the uses and purposes for which said corporation is formed and to buy and sell real or personal property and to apply the proceeds of sale, including any and all income, to the uses and purposes of the corporation.

5. To do any and all other acts, things, business or businesses in any manner connected with or necessary, incidental, convenient or auxiliary to any of the objects hereinbefore enumerated or calculated, directly or indirectly, to promote the interest of the corporation.

III

NON-PROFIT CORPORATION

That this corporation does not contemplate the distribution of gains, profits, or dividends to the members thereof and is organized pursuant to Part 1 of Division 2 of Title 1 of the Corporations Code of the State of California.

IV

PRINCIPAL OFFICE

The county of the State of California where the principal office for the transaction of the business of this corporation is to be located is LOS ANGELES COUNTY.

V

FIRST DIRECTORS

That the names and addresses of the persons who are to act in the capacity of directors until the selection of their successors

are:	Mrs. D. T. Campbell	1206 Warren Street, San Fernando, California
	Romayne Cox	1416 Warren Street, San Fernando, California
	Mrs. Henry Hay	3132 Oak Crest Drive, Los Angeles 28, California

The number of persons named above shall constitute the number of directors of the corporation, until changed by an amendment to the by-laws increasing or decreasing the number of directors as may be desired.

VI

MEMBERSHIP

That the authorized number and qualifications of members of this corporation, the different classes of membership, if any, the property, voting and other rights and privileges of each class of membership, and the liability of each or all classes to dues or assessments, and the method of collection thereof shall be set forth in the by-laws of this corporation.

VII

BY-LAWS

That the by-laws of this corporation shall be adopted by the directors named in the articles of incorporation and may thereafter be amended or repealed by any means provided in the by-laws.

IN WITNESS WHEREOF, the persons who are to act in the capacity of first directors of the corporation have hereunto set their hands this 7th day of June, 1952.

Mrs. D. T. Campbell

Romayne Cox

Mrs. Henry Hay

STATE OF CALIFORNIA }
COUNTY OF LOS ANGELES } ss.

On this 7th day of June, 1952, before me, a Notary Public in and for the said County and State, residing therein, duly commissioned and sworn, personally appeared Romaine Cox and Mrs. D. T. Campbell known to me to be the persons whose names are subscribed to the foregoing instrument, and they duly acknowledged to me that they executed the same.

WITNESS MY HAND and official seal the day and year in this certificate first above written.

My Commission Expires on March 11, 1956

Sam S. Marrone
Notary Public in and for said
County and State.

SEAL

STATE OF CALIFORNIA }
COUNTY OF LOS ANGELES } ss.

On this 10th day of June, 1952, before me, a Notary Public in and for the said County and State, residing therein, duly commissioned and sworn, personally appeared Mrs. Henry Hay known to me to be the person whose name is subscribed to the foregoing instrument, and he duly acknowledged to me that he executed the same.

WITNESS MY HAND and official seal the day and year in this certificate first above written.

Louis E.
Notary Public in and for said
County and State.

My Commission Expires Nov. 13, 1953

cc Bureau 1/14/47.70
see 83-171

1 to OSI 9/26/69

1 cc sent Bureau 1-13-67
SF 83-171 9m

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Calling Shots

THE "NO-FACES" ATTACKED IN FUTURE PROJECT

Richard Schlegel's article in this issue which partially outlines a planned effort to cause the Federal Government, especially in civil service and the Department of Defense, to reconsider and change its policy against homosexuals will in essence be an attack on the "no-faces" of our nation and culture.

More and more policies are hatched and nurtured which have little basis in fact, but they mount into mountain-sized bogeys almost impossible to change or erase, all because "someone says so," or "we would be subject to criticism if we didn't."

Police departments wish to avoid a hostile press. Politicians fear to champion progress because it might cost votes. High authority says this change cannot be sought because the public is not ready for it.

Time and again we read these statements—quoted but the authority is a "no-face." It has been said these no-faces are the most powerful force at work in the world today.

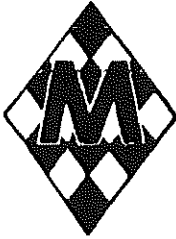
Someone (again a no-face) has said that half of the world is in fear, and the other half perpetuates the fear itself. Franklin D. Roosevelt may have had this in mind when he uttered his famous words on this subject.

To get specific, the U.S. today invites communists and other would-be subverts to seek out and utilize sex deviants as pipelines for information and secrets whenever they are found in positions of opportunity. This policy of equating "perverts" and "subverts" plays right into their hands, especially when we publicize the policy, and spread fear and suspicion in implementing it. A fantastic waste of manpower results, human tragedy is piled up, and everybody on our side loses.

How much better to take another attitude: Erase the stigma of homosexuality, recognize it for what it is, realize that homosexuals *do not* convert others to it by seduction, and put the sex lives of all people where they should be: in utmost privacy.

Erase the stigma, recognize the homosexual as another human being, but utilize his talents. They are often of great value—for instance as a person who must live a double life, he may be highly useful in the diplomatic service (many of them are probably there anyway if the past is any gauge). Yes, erase the stigma, stop the witchhunt, penalize the blackmailer and not the victim, and then what?

(Continued on page 35)



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The REVIEW is available on many U.S. newsstands at 50¢ per copy, and by subscription (mailed in plain, sealed envelope). Rates in advance: \$5 in U.S. and possessions; \$6 foreign.

mattachine

REVIEW

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Volume VIII NOVEMBER 1962 Number 11

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Changing Religious Attitudes Toward Homosexuality

REVEREND ROBERT W. WOOD

*Delivered via tape at 9th Annual Conference of the Mattachine Society,
August 25, 1962 luncheon, Jack Tar Hotel, San Francisco, California.*

It is with extreme regret that I am unable to be present with you in person on this occasion. I had been looking forward to meeting so many of you whom I know only by correspondence and for the opportunity to become acquainted with the city of San Francisco. Your leaders know why it was necessary for me to alter my plans at this late date. I shall miss the opportunity of informal discussion which is so important a part of a meeting like this. May I take this opportunity to thank Mattachine for the Award of Merit it voted me in 1960 upon the publication of my book *Christ and the Homosexual*. Your Award came as a ray of encouragement amidst some dark reactions to the book.

For this Ninth Annual Conference I have been asked to speak on "Changing Religious Attitudes Toward Homosexuality." The casual observer might conclude that there has been no progress in the past ten years between organized religion, which I shall call the Church, and homosexuality. But a second look will reveal some positive dialogue resulting in mutual benefit. Let it be understood that I make my observations and conclusions as one Protestant clergyman and that I am not in a position to know all that has occurred in the past decade in the two areas under study. If I fail to mention some positive accomplishments of which you are aware I hope you will call them to my attention.

In my listing of positive changes in religious attitudes toward homosexuality in the past ten years I have placed them in order of over-all importance. In 1955 the late Rev. Dr. David E. Roberts, Professor of the Philosophy of Religion in Union Theological Seminary, New York City, wrote in his *Foreword* to Dr. George W. Henry's *All the Sexes*: "Suffice it to say in a sentence, that there are ample reasons in the Jewish-Christian tradition for developing a more effective understand-

ing of the role of sexuality in human misery and beatitude, and for developing more humane, life-saving, soul-saving attitudes on a firm religious footing." This was one of the first widely publicized statements by a respected churchman which was related directly to a ministry to the homosexually afflicted individual.

The comments by Rabbi Alvin Fine and Bishop James Pike on the now famous television program "The Rejected" were not very momentous in themselves. But the fact that two such spokesmen from the area of organized religion were willing to do this much causes me to list this one little event on the positive side. One hopes it will be repeated by other educational TV channels. I wonder if the Roman Catholic Church does not now regret that it failed to provide a spokesman for this program. Beyond the value of the comments by these two I see a greater value in the encouragement their actions will have for other clergy who may in the future have an opportunity to make a positive contribution.

Each year the six Presidents of the World Council of Churches issue a statement to be read in all their member churches on Pentecost. The one for Pentecost 1962, contained this significant sentence: "The Holy Spirit can never preside over a closed society for self-congratulation, but only over an outgoing society of forgiveness and service." More Church thinking expanded along this line will result in further positive changes in the dialogue between religion and homosexuality.

In 1955 the Anglican Church issued the pamphlet "Letter to a Homosexual." While it stops too abruptly in its solution it does show that one segment of Christendom is aware of the problem and is at least offering something in the way of understanding and direction. The Roman Catholic book, *Morality and the Homosexual*, ends at the same point; but again, it is a positive effort to bring religion and homosexuality in contact with each other. The Missouri Lutherans in "Sex and the Church" also attempt to confront the two areas constructively but failed to get as far as the Anglicans or Romans. But at least they tried. To my knowledge no other segment of the Church has published on either side of this dialogue. What these three have done is quite limited but is at least a step in the right direction.

It is gratifying to know that the national YMCA has at long last begun to concern itself in a redemptive way with the matter of homosexuality among its members and guests. Only a few years ago Sloane House in New York City was using paid informers and dividers in the shower stalls as its response to the presence of homosexuals in its rooms. Now it has begun seriously to examine the Christian approach to the entire matter.

Last February I was invited by the students and their faculty advisors at Union Theological Seminary, New York City, to address the Monday Noon Forum on "The Church's Ministry to the Homosexual." My 40-minute address to some 160 students and faculty was followed by searching questions. That a group of seminarians would be concerned enough on this matter of Church-homosexual relations and who also felt they were not finding direction in their regular courses to invite an outside speaker is, indeed, an encouraging note. It has come to my attention since the lecture that it was the most talked about Monday Noon Forum of the academic year and resulted in a special release seven weeks later from the President's office stating *his* position on homosexuality.

There are a few isolated denominational leaders who are concerning themselves with a ministry to the homosexual as it may relate to their specific sphere of concern. Such men as Tom Driver, drama critic of *The Christian Century* and assistant professor of Theology, Union Seminary, New York City; Roger Hazelton, Dean of the Graduate School of Theology, Oberlin College; Roger L. Shinn, Professor of Applied Christianity at Union Seminary and President of the United Church of Homeland Ministries of the United Church of Christ; Herman Reissig, Director of International Relations of the Council of Christian Social Action of the United Church of Christ; Theodore Gill, formerly an editor of *The Christian Century* and now President of one of your west coast seminaries; Samuel McCrea Cavert, one of the architects of the World Council of Churches. While none of these men, to my knowledge, has blazed any new trails concerning religious attitudes towards homosexuality each has shown an awareness of the need for intelligent confrontation and called it to the attention of some limited segments of the Church. Listen to what these men are writing:

Dr. Shinn: "It's (Christianity's) heritage has recalled it repeatedly to a mission of protest and transformation... Social ethics requires continually both the enlarging of our minds and the purging of our spirits." pp. 65, 68.

Dr. Cavert: "It (the Church) has to be the defender of the oppressed, of the victims of injustice, and of the down-trodden whenever the dignity and rights of any children of God are denied by the forces of dominant authority and power." p. 205.

Roger Hazelton: "There is great need for the patient building of consensus, the frank encounter of traditions, the willing exposure to the unfamiliar and the hitherto suspected viewpoints." p. 242.

The preceding quotations are all found in *New Frontiers of Christianity*, published by Association Press, 1962.

Almost each month I learn of another clergyman who has been counselling, or who is willing to counsel, homosexuals. Some of these are unaware that there are other brothers of the cloth doing the same thing. Many are doing so without the knowledge of their superiors or their congregations. Last October eight such Protestant ministers met in New York City for a two day seminar and found the common sharing both educational and spiritual. Yet there are a growing number of isolated clergymen who are ready to counsel spiritually disturbed homosexuals. There is a need for a central clearing house where the names and addresses of such clergy can be made available to the homosexuals or their loved ones. We are not yet at the point where we can take for granted that every minister-priest-rabbi will counsel in this area. To date the Church has accomplished nothing as significant as the law reform group has done in the state of Illinois yet many personal sacrifices are being made by isolated and unknown clergy who seek to minister to homosexuals.

Just as there are individual and isolated clergy throughout the country giving direction to spiritually disturbed homosexuals and their loved ones so, too, there are some individual churches engaged in an effective ministry to the homosexual. Frequently such ministry is carried on openly by the pastor but goes unrecognized by the heterosexual members of the congregation. Other times the church gains a reputation for ministering to homosexuals but doesn't seek to flee from such reputation. The historic Judson Memorial Church on the south side of Washington Square in Greenwich Village is an example of the latter type. It is most difficult to measure the ramifications engendered by these isolated churches but one must be grateful for their ministry: silent, unheralded; but effective for individual lives.

The Church is becoming increasingly aware of the world wide problem of over population. The Rev. Thomas Malthus some 164 years ago called the world's attention to what was happening but no one listened seriously. Now in the past ten years we have witnessed a very dramatic turn-about by the Protestant community. A member of my own denomination, Richard Fagley, published "The Population Explosion and Christian Responsibility" in 1960. *The Christian Century* and other Protestant journals are giving increasing concern to the demographic revolution. This very month--August, 1962--the national Adult Church School lessons of the Methodist Church are spending all four Sundays on this specific problem. As the Church becomes increasingly aware of the social magnitude and theological implications of such rapid human reproduction as is now inundating the earth and searches for moral ways of abating such pending catastrophe it must eventually deal with the

role homosexuality plays in birth control. Thus the Church will be forced to re-examine its traditional attitude toward what appears to be an escape valve provided by an all wise Creator.

Within these years under study the centuries old position of the Church which maintained that procreation was the primary purpose of marriage has been cracked. There had been individual clergy who dared to say that procreation might not be *the* primary purpose of marriage and certainly there were tens of thousands of childless couples who felt no less Christian because they had no offspring. But an official voice was heard when the 1958 Lambeth Conference—a meeting of all the Bishops of the Church of England, the Protestant Episcopal Church in America, and all other Episcopal Churches in the world—in its statement on “Theology of Sexuality and Family” said: “The Biblical revelation, however, does not limit the function of sexuality and the family to the reproductive process.” It goes on to say, “...the procreation of children is not the only purpose of marriage...it is utterly wrong to urge that, unless children are specifically desired, sexual intercourse is of the nature of sin. It is also wrong to say that such intercourse ought not to be engaged in except with the willing intention to procreate children.” This ought now to refute Pitrim Sorokin’s dastardly statement in his book *The American Sex Revolution* when he wrote, “Childless marriages and families are truncated, semi-fulfilled unions.”

The more the Church comes to recognize that there might be other worthy reasons for marriage besides the begetting of siblings the sooner it will come to realize that homosexual marriages are as capable of becoming sacramental as are heterosexual marriages. Indeed, listen to this statement from the same Lambeth report and see how easily and how accurately it applies to homosexual marriages as well as to heterosexual marriages, which, of course, is all it had in mind. “Sexual intercourse is not by any means the only language of earthly love, but it is, in its full and right use, the most intimate and the most revealing; it has the depth of communication signified by the Biblical word so often used for it, ‘knowledge,’ it is a giving and receiving in the unity of two free spirits which is in itself good (within the marriage bond) and mediates good to those who share it.” (p. 13)

A noticeable movement within contemporary Protestant theological circles is to make the Gospel message more *non-religious*; in other words; an effort to make the Gospel message an existential message. Or, to put it another way: some Protestant theologians are giving less emphasis to the Word of God and instead elevating the Spirit of God as they relate to a given situation. This is still an infant in theological

circles and we all wait to see what might develop from it. But I see in this new movement a highly encouraging potential for a meaningful dialogue between Church and homosexuality.

The historic North American Conference on Church and Family Life held April 30–May 5, 1961, at Green Lake, Wisconsin, and the subsequent *Findings* report and publication of "Sex Ways—In Fact and Faith" is *the* major positive change in religious attitudes toward homosexuality in the past decade. Some 600 scientists, educators, and clergy from 28 Protestant denominations released their own inhibitions towards talking frankly and searchingly about sex and contributed constructive and challenging thinking to the very area we are considering in this address. Sponsored jointly by the Canadian Council of Churches and the National Council of Churches of Christ, this pioneering venture will be returning beneficent results for years to come. In evidence may I quote a few remarks from the official *Findings* of the various sub-groups present:

From the "Preamble"—"Is the satisfaction of the sexual urge to be considered an end in itself or the providential means by which a personal fellowship of the two individuals concerned is created?" *Note...* it did *not* say "two individuals of opposite sex"!

Under the heading "What problems and concerns do these topics raise for the Church?" we read statements asking what theology has to say, statements asking for a re-examination of the meaning of Christian marriage, and the over-all question "How can the churches become more effective in dealing with sex problems?"

Under "specific problems" in this *Findings* report of the Church's study of sex we read, "Homosexuality—What revisions in attitude and treatment does new research data suggest?" and "Masturbation—In light of the data, should the churches continue to denounce masturbation?"

Under the sub-heading, "What the Church Should Do," this trail-blazing report uses such phrases as "see itself as a redemptive fellowship"... "show concern for single persons"... "keep communication open with persons with sex problems"... "Include sex education in Christian education curriculum." Its recommendations as far as homosexuality is concerned read as follows: "Education of parents and youth in sexual development of children and in nature of this problem. Work for positive legislation. Stop supplying out-dated moralism. Pastoral counseling and referral to rehabilitation facilities." Each of these four is of paramount importance but I would place at the pinnacle the third one: "Stop supplying out-dated moralism."

Less these *Findings* sound inconsequential or repetitious to you here, just remember that these were spoken to the Protestant churches of this country and Canada only a year ago and are still echoing in denominational offices, seminary classrooms, and individual parish offices. Many more ramifications are yet to be felt within organized religion because of this one conference and the subsequent *Findings* and book. The homosexual community can be grateful that it had so able a spokesman in Dr. Evelyn Hooker. Another friend of Mattachine, Wardell B. Pomeroy, also participated in this conference and subsequent book.

Having noted some positive efforts affecting the relationship between religion and homosexuality, let us now look at some of the negative acts in this same ten year period between 1951 and the present.

While we have just noted a few limited spots of dialogue we must recognize that the vast majority of the Church in America is not yet concerning itself in any but a negative way with homosexuality. The basic reason for this failure, I believe, is that for most of the Church—leaders and congregation—homosexuality is not yet a profoundly personal experience. This is not to say church leaders and members are not homosexuals, statistics belie that; but I am saying that the relationship between religion and homosexuality has not yet become acute enough for the Church to bestir itself. As it has in so many other areas, here too, the Church avoids the seriousness of existential participation. G. K. Chesterton is credited with having said, "Nothing is real unless it is local." For most of the Church homosexuality remains in the realm of the un-real because the Church continues to say, "No one in our parish or community is so involved."

The negative, almost hostile, reaction of the President of Union Seminary to my address to a segment of his students and faculty on "The Church's Ministry to the Homosexual" was, indeed, a sad experience. Not because I was personally involved but because Union is recognized as one of the foremost liberal seminaries in the country and if its students cannot enter into a dialogue between religion and homosexuality without incurring such presidential ire then what can we expect from the more conservative seminaries?

To bring the negative attitude of the Church right down to the present there is the illustration of the Rev. Dr. Stuart Bergsma's article in the June 8, 1962, *Christianity Today*, a conservative Protestant journal. Writing on "The Pastor and the Psychopath" he says that the homosexual who refuses to cease being a homosexual must be refused the privilege of coming to the Sacrament of Communion. This displays both an ignorance of homosexuality and a failure to plumb the depth of Chris-

tian ethics. But such men and their writings are still the predominant voice in contemporary American Protestantism.

The Church should long ago have formulated a position on its relationship to homosexuality. Now it is suddenly being brought face-to-face with the matter (through modern communication media if in no other way) and it still doesn't know what to do. On an insecure mixture of Sodom, cult prostitutes, and St. Paul the Church has historically been anti-homosexual. The penitentials offer some frightening reactions of the Church to confessions of homosexuality even to denying Communion at death and burying alive. Little wonder the spiritually lost homosexual passes the Church by, the one source where he could find redemption.

More seminaries are giving psychiatric examinations to determine that candidates for admission are not homosexuals. This, I understand, is a denomination-wide policy of the United Lutheran Church. One shudders when he reflects upon the alteration of Church history had all homosexuals been screened out before entering the roster of hymn writers, preachers, translators, colporteurs, missionaries, martyrs, and saints. In addition to screening out homosexuals before they enter the seminary there is the official position of expelling any student discovered to be one plus the examination by denominational boards of any candidate for the ministry who is suspect. Such behavior by Church leaders but broadcasts their ignorance of homosexuality and the shallowness of their own Christian ethics. I am not saying that any homosexual who applies for admission to a seminary or who seeks Ordination should be accepted. But I am saying that when an otherwise qualified and Called individual is denied admission to the clergy solely on the grounds of being a homosexual then the Church has reacted in a negative way in its confrontation with the matter.

The word "complacency" is the most dangerous word in anyone's lexicon. One of the negative acts of the Church in this area under examination is its complacency when homosexuals have come for help or where the civil liberties of homosexuals have been usurped by the State or some vigilante group. In this country the Church as a whole has kept shamefully quiet when the spirit of Christ waited to be uttered. In this area the Church continues to be a somnolent Church.

One who keeps abreast of current religious journals and books is aware of the repeated calls for "experimental ministries," "reaching out to the frontiers," "expanding opportunities of ministering," "need for pioneering clergy" and similar expressions. Yet, alas, denominational machinery, local congregations, and often the very authors themselves are really not ready nor even desirous for such confrontation. Many do

not fully appreciate the significance of their own high sounding phrases. When specifically challenged to translate their clarion calls into meaningful expressions of a Christian ministry to the homosexual community these liberal voices become silent or pre-occupied with other areas of the ministry. Again and again I have personally sought to follow-up the authors of such encouraging words asking concrete witness from them toward the homosexual. With the exceptions of the six men previously mentioned I have been sadly disillusioned by our current Protestant spokesmen crying out for a more liberal ministry. I must conclude that the majority do not intend that their high sounding words include the homosexual.

(CONTINUED IN NEXT ISSUE)

AN IMPORTANT ANNOUNCEMENT

On January 1, 1963, subscription prices for the REVIEW will be advanced to \$7.50 per year in the U.S. and all other countries. Newsstand and single copy price will be 75¢.

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Richard L. Schlegel of Washington, D.C., delivered the "blast" of the Ninth Annual Mattachine Conference near the end of the afternoon program. His documented report printed below is aimed at a project to petition the Federal Government, particularly in the Department of Defense and in Civil Service, to re-examine and for the most part reverse a present policy of declaring all homosexuals per se to be security risks and otherwise unfit for government employment or service. Schlegel is seeking the aid of several established "homophile movement" organizations, plus the aid of many individuals in and out of government and the professions to organize and press his outlined plan. There is nothing secret or sinister about his project, but the very nature of it—because, frankly, it is one of our government's most "sacred cows" today—is such that intense interest has been shown about his proposal by law enforcement agencies on several levels.

Homosexuals in Government:

CAN WE AFFORD THE MANPOWER WASTE AND HUMAN TRAGEDY RESULTING FROM OUR DOUBLE STANDARD OF MORALS?

RICHARD L. SCHLEGEL

THE U.S. FEDERAL GOVERNMENT is the world's largest employer of manpower. And within that governmental complex, the Department of Defense is not only the largest single employer, but also the world's largest single consumer of goods and services. It exerts by and large the greatest impact upon employment policies of any agency in this Nation. There is hardly an industry or an industry subsidiary that is not touched in one way or another by the employment policies of this Department. Nor is there one American family that is not in some way affected by a mere handful of policy-makers at the apex of this establishment. I speak here not only of civilian employment, both within the Department of Defense itself and within the myriad of industries which service the military pipeline, but I speak also of the many millions of men and women who have in the past and present, and who will in the future, come under the control of the military services and, by so doing, subject themselves to the whims of that same handful of men.

I would speak with greater confidence if I myself had faith in that handful of men, faith that the policies they fashion would be based only upon the *true* national interest, without personal prejudice or malice. I cannot stand here before you today and say with any honesty that I have that conviction. I can only repeat, after studying these Departmental policies for a good many years now, and after talking directly with the men who make and administer the regulations, there is only one phrase which adequately

describes the impression I have: **CONFUSION COMPOUNDED!** Military administrators who can debate rationally any other subject, display utter confusion when the subject of Sex and what to do about it in the military establishment is raised.

You may ask, how is this confusion any different from anything we've been hearing about the Federal Government for years? Perhaps generally it is not, but in the case of military and civilian personnel policies—contrasted with taxation policies, or farm surplus policies—we are dealing with living, breathing human beings, whose whole future lives can be blighted by an action taken by an official administering the policies under discussion here. Consider for a minute the impact on a young soldier's life when he's drummed out the gate with nothing but a railroad ticket and an undesirable discharge in his pocket. Or consider the impact upon a professional man who is dismissed from government employment for "immoral conduct off-duty." Where do these people go from there? They either try their best to cover up the circumstances of their respective discharges, and get whatever menial jobs are available to them—for, keep in mind, all defense industry is closed to them—or they quietly starve. The right to starve seems to be the only constitutional right which the policy-makers of the Department of Defense have not yet seen fit to abridge.

How did this sorry business all start? We turn right back to Senator Joseph R. McCarthy, our modern-day Florence Nightengale, who used, instead of a lamp, the floor and committee rooms of the U.S. Senate to enlighten us on the ills that plagued the Nation. Dean Paul Appleby, one of America's foremost theoreticians of public administration, summed up McCarthy this way: "He damaged the government generally, and he damaged its ability to deal with this particular problem. . . Disloyalty to the government of the United States among its officials is no more of a real problem than are insanity and gross criminality, which occasionally are found."

It gives me greatest satisfaction to report that most of the desecration of McCarthyism has been put to rest in Washington by now, but the one vestige which hangs on, tenaciously, is the witchhunt for homosexuals. This has hardly abated an inch, and, in fact, has become more sophisticated as the years have rolled on. The repository of greatest organized bigotry is the Department of Defense. But, as is so true, for every action there must be a reaction, and the center of reaction—yea, even revolution—is the Department of Defense as well. Our friend Masters used a very apt phrase when he titled his book, "The Homosexual Revolution." Fortunately, his compass pointed away from the Bastille, and he went charging down the wrong avenue. Those of us who are precipitating the whirlpool in the Pentagon were just as happy that not a word of this revolution got into print.

Let us look at the facts. The Federal Government in general, and the Department of Defense in particular, have attempted to establish themselves as arbiters of morality for their employees. The regulations use such terms as "immoral conduct," "immoral and indecent conduct," "moral turpitude," "unsuitability due to immoral behavior," and so on, all variations on the same theme of immorality, *but without further definition*. In some hidden recess of the vast establishment somewhere is a classified document which says, in effect, that homosexual conduct *is* "immoral conduct," and on this basis, tens of thousands of men and women have been branded as unfit or undesirable for anything but to starve quietly. And the wonder of it all is that not one single voice has been raised to question the source of authority, if any, for the *Federal* Government to establish moral standards of any kind for anybody, and most especially for its own employees.

A bit of history. There have been splinter efforts in the recent past, all leading up to the point we've reached right now. I'll review them briefly:

1957--*Day v United States*. Gregory Day brought suit in the Court of Claims for dismissal from government employment for "immoral conduct" involving homosexual relationships. He had once been a seminary student, and prepared and defended his suit himself. He did introduce some religious arguments, but phrased them in a most obscure, almost unintelligible, way, and did not argue them before the court. The court found that he had been accorded his full procedural rights, paid no heed to the religious pleadings which, under the circumstances was understandable, and dismissed the claim.

1959--*Kameny v Brucker*. Brucker in this case was the Secretary of the Army. Dr. Frank Kameny was an astronomer employed under a temporary appointment by the U.S. Army Map Service. He was dismissed for "immoral conduct." The issue of homosexual conduct was somewhat cloudy in this case, although this did not deter Dr. Kameny from petitioning the U.S. Supreme Court for a writ of certiorari based squarely on arguments challenging whether homosexual persons could be dismissed from Government employment "for cause" solely on the basis of their sexual inclinations. The petition was denied--properly, I have to admit grudgingly--for Kameny's presentation, brilliant as it was, was long on emotion but short on law. The decision of the lower court had found that, as a temporary employee, he was not vested with Civil Service appeal rights, and this decision then stood.

1960--This was in a sense, a banner year, with two defeats and one victory. First came *Dew v Quesada*, with Quesada as Administrator of Civil Aeronautics. William L. Dew had initially applied for employment with the

Central Intelligence Agency and had been accepted. In the course of his security clearance, he had volunteered information that, in his teen years, he had participated in several homosexual adventures and had experimented briefly with mild narcotics. He was advised to resign, did so, and sought out employment with the Civil Aeronautics Administration. On the basis of the uncorroborated information he had supplied earlier to the CIA, he was dismissed from the Civil Aeronautics Administration for "immoral behavior." His case was heard before a single judge, who decided it strictly on procedural grounds, and Dew lost.

The second case was *Shields v Sharp*, Dudley Sharp being Secretary of the Air Force at the time. Joseph Shields was a civilian employee who headed one of the Air Force statistical units and, as such, occupied a highly professional position. This case was a miscarriage of simple justice. Shields was accused of having participated in several homosexual episodes with a Navy commander a full 12 years before the charges were brought. He denied all charges fully, demanded to face his accuser who was nowhere to be found, and offered a plethora of rebutting testimony, all to no avail. (Investigators did finally dig up the commander in Paris, but he "declined" to return to this country for the trial.) Shields went on to petition the Supreme Court as his final action, but again on procedural grounds, and the petition was denied.

Then came *Clackum v United States*. Fannie Mae Clackum was a WAF who felt she had not been done right by when the Air Force gave her a discharge "under conditions other than honorable" in 1952 for alleged homosexual activities. The Court of Claims agreed fully with the young lady, and generously awarded her claim. The action of the Air Force was notoriously lacking in even rudimentary elements of fair play in this case, and provoked the court to exclaim: "The Government defends the remarkable arrangement under its regulation and its operation in the instant case, on the ground that it is necessary in the interest of an efficient military establishment for our national defense. We see nothing in this argument... it is unthinkable that the Air Force should have the raw power, without respect for even the most elementary notions of due process of law, to load the plaintiff down with penalties. It is late in the day to argue that everything that the executives of the armed forces do in connection with the discharge of soldiers is beyond the reach of judicial scrutiny..."

1961—On the heels of the Clackum case came *Murray v United States*, also in the Court of Claims. Murray was an Air Force master sergeant who in 1954 was given a general discharge under honorable conditions for homosexual conduct. He admitted this conduct, but argued that since the episodes had taken place during previous enlistments, they had no bearing on

his current enlistment. To the great surprise of the Air Force, the Court agreed with him, and decided that "the type of discharge to be issued in this case was to be determined solely by plaintiff's military record during his current enlistment."

Then, toward the end of 1961 after the Clackum and Murray victories in the Court of Claims, in the U.S. Court of Appeals came a set-back in *Williams v Zuckert*. Zuckert was Secretary of the Air Force; Daniel Williams was an employee of the Air Force Academy at Colorado Springs. Williams was entrapped while in the privacy of his own home into making homosexual advances toward an enlisted member of the Air Force Office of Special Intelligence who had won Williams' confidence. This case was very maladroitly handled in court, and would have been won in a different court, with different counsel.

1962--For evidence of pure perversity on the part of the Department of the Army, the case of *Robert L. Scott v United States* is hard to beat. It reminds one of the situation in an earlier Court of Claims decision where the Court fumed: "The picture which emerges seems to be that of a reckless and unjust decision, made by a subordinate officer, but having been made, stubbornly adhered to until the prospect of having to defend it in court loomed up. Only then did the more responsible officials of the Army and Government put their minds on the problem. They had had, in the meantime, other things to do, but, by contrast, the plaintiff had been deprived of his job and his pay." The Scott case is still pending, but from indications in the Trial Commissioner's Report filed in March, he's won it hands down. Scott was only one of a number of employees at an Army Ordnance Depot accused of sexual irregularities, centering mostly around the versatility of a certain female employee. Oddly enough, although dismissal charges were initially filed against her, they were later withdrawn for no discernible reason. Scott, along with others was dismissed for "unsuitability because of immoral conduct," and he was the only employee who contested his dismissal. The transcript of the testimony in the case offers vivid evidence of the extremes to which military investigators will go to try to prove their case. The record is rife with night-time, glaring-light kind of interrogation, profanity and personal indignity, mental coercion, and all the other tricks that the investigators keep in their kit bags for special Sex cases.

So much for history. That will give you a slight idea of the way the system is working. Please bear in mind that these cases represent only a minute fraction of the dismissals, forced resignations, and military discharges which took place during this period, for the great majority of these removals never see court action. But also bear in mind, that the charge has al-

ways been a variation of "immoral conduct" and, with the possible exception of the Day case in 1957, no one has challenged by what authority under the Constitution the Federal Government is in the business of arbitrating morality at all.

Let us set that question aside for the moment, and assume that the Federal Government is indeed acting in consonance with its grant of powers under the Constitution. How then, does the Department of Defense exhibit its high morality, since it holds itself forward as the ultimate guardian of all morality?

I spent the last several months in Hawaii. Just before I left there, a report came in to the Army headquarters from an Army combat support group in Thailand—a routine report—indicating that of 170 men assigned to the group, 168 had become infected with venereal disease. This was no "panic"-type message, merely a routine information-type one, to report that medical treatment had been started. The Army will treat these men, advise them to be more careful next time, and return them to duty. This is morality? What consternation would reign if the report had said that a nest of homosexuals had been exposed in Thailand! The Inspector General himself would have been on the next plane.

Perhaps there is a parallel. One entire Army battalion during World War II was reported as having an extremely high incidence of venereal disease. Even after being placed on restriction, with no access to outside sources, the rate continued to climb. It was then discovered that the disease was being transmitted through homosexual contacts, and this posed quite a problem for the commander of the division of which the battalion was a unit, a major general. He rose to the occasion, however, and decided that it would be unfortunate public relations to discharge an entire battalion for homosexual behavior, so he merely ordered the men to be spread around into other battalions, and got himself a fresh complement. The division integrity was salvaged, and whatever happened to the original complement was never recorded. Presumably they served nobly and well, and have long since disappeared into civilian life with honorable discharges.

But that was World War II—pre-McCarthy days. Let's see what is happening now. Barely two years ago, a grand total of 581 men who were accused of homosexual associations were discharged en masse from the Air Force Language School at Monterey, California. And last year, in March, a reader wrote to *One Magazine*, "I was discharged from the service because of being homosexual... I was one of 350 discharged at the same time, so there must be a lot of men with U.D. discharges running around." Also in 1961, a total of 138 men were reportedly discharged in one fell swoop from one of the Navy's large capital ships, a carrier. At a naval base recently in

one week 90 enlisted men were charged with homosexual orientation and/or association; already in custody at the time were 27 additional sailors facing the same charges. And I have it on good authority that at Treasure Island Naval Receiving Station, just across the bay from us here, an average of 35 men are held awaiting discharge for homosexual conduct at all times, and discharge processing takes place once or twice a week. Rough arithmetic develops a total of at least 140 and as many as 270 men released each month with undesirable discharges. And our information indicates that the situation at Great Lakes Naval Training Station is even more blatant.

These figures are by no means comprehensive. I'm not sure that even a Presidential order would have strength enough to force the Pentagon to divulge honest world-wide figures. Statistical distortion can easily turn into a favorite indoor sport for those so inclined.

But again back to the Department of Defense as the guardian of all morality. We'll branch out into other fields, using prostitution as our first target.

The Mamie Stover story of Hawaii is too well-known to need repeating. I can tell you that it was *not* exaggerated. Military policemen and shore-patrolmen were assigned regularly to police the lines waiting to enter the houses of prostitution, and these lines would extend for blocks, day and night. The inhabitants of those houses were skilled in delivering sex, on order, in any kind of package, just as they are in other parts of the world today, under the watchful and approving eye of the U.S. military authorities.

Let us take the Sanno Hotel in downtown Tokyo. This is the U.S. military billet reserved for field-grade officer personnel on duty in that area. There is, of course, a massage and steam bath establishment operated on the hotel premises. The services here are provided by masseuses, selected not only for their competence at massage, but also for their desirability as sexual partners. One need be in the hotel only a few minutes before learning from others which of the girls gave the best oral stimulation. In fact, high military officers—almost all of whom were married—made no secret of the enjoyment one masseuse or another, or perhaps all together, had provided during their stay, giving details in graphic style. And, I remind you, by the nature of the agreement with the Japanese Government, this hotel is an American military reservation.

Then we go to Korea. Until last year, a grandiose European-style hotel in downtown Seoul, the Chosan, had been commandeered by the U.S. forces to serve as the field-grade officers' billet. This was surrounded by a high wall, and could be entered only by displaying proper military identification to the security guard at the gate. There was a cocktail lounge, and on my

first visit I was more than mildly surprised that the lounge could boast so many attractive, and unaccompanied, young ladies of an evening, particularly since the entrance restrictions were so severe. It must have taken all of ten minutes to discover that the cocktail lounge was a "concession," with the Korean concessionaire paying a pretty price (to whom, I was never sure) for the privilege of having his "merchandise" entered and displayed for the exclusive enjoyment of the field-grade officers who were quartered there. There was a price list, depending on whether company was desired for a short-time or all night, in the rooms upstairs. I was tempted to request another type price list, but thought better of the idea and let it pass.

Now, lest you think the enlisted men were getting short shrift, we turn to the U.S. Army Aircraft Center at Ascom City, a large military supply complex in central Korea. The men there had worked long hours in building and equipping a clubhouse for themselves. And a rather nice job it was. Conveniently, it was located fairly near one of the gates to the base. After conferring with the proper base authorities, the club leaders were given permission to construct what later became affectionately known as the "moose-chute." (The word "moose" itself is anglicized from the Korean word for "girl.") The moose-chute consisted of a fenced-in walk-way from the reservation gate directly to the back entrance to the clubhouse. Young Korean ladies might present themselves unaccompanied to the outer gate, receive a metal identification tag, and proceed into the club through the chute. When in the club, each was fair game for any GI who took a liking for them, and the GIs would in turn escort them to the base theater, or to the barracks, depending on which suited their respective fancies at the time. Once the evening was over, the young lady left the base by the same route and returned her little metal tag, and security reigned once again. This proved an exceedingly popular device to get acquainted, and was in full swing when I saw it last.

An even-more direct technique for getting acquainted was authorized at the security gate leading into the main billeting area for the Eighth U.S. Army Headquarters, on the fringes of the city of Seoul. There of an evening, rain or shine, summer or winter, would cluster dozens of young Korean ladies. Those officers and men who were quartered inside and who wanted to "get acquainted" any particular evening, would come through the gate with flashlights, go down the ranks of the waiting ladies, use their flashlights to make their choice, and once decided, would escort their partners through the gate with a knowing glance at the military policemen on duty. My research does not cover whether they also escorted them back through the gate once the "getting-acquainted" was over, but presumably, since they were all American gentlemen, they did.

So much for casual acquaintances in Korea. I have given you only a few instances; these could be multiplied many times all over Korea. Let's turn for a moment now to mistresses. No self-respecting ranking U.S. Army officer in Korea would be without his mistress. Her appearance and youth were his status symbols within the American military community there. She was decked out in the finest finery which American mail-order houses or the Post Exchanges could provide, and was escorted to all officer social functions in grand style. It was humorous, at the very least, to witness these pompous, elderly, ranking officers, all, no doubt, with wives just as pompous somewhere back home, squiring their very young Korean mistresses, and clucking over them like mother hens. These mistresses lived, of course, in their masters' billets on the military reservation, and perhaps to be really useful, stirred up a plate of kim chee on occasion. If a mistress was especially well-recommended, and her present master was due to leave Korea for another assignment, she would be reserved for the field-grade or general officer who was his replacement, unless someone else of equal or superior rank put in his bid earlier. No doubt some of these very same ranking officers now sit in judgment on the "moral turpitude" discharge cases which are processed into the Washington military personnel bureaus.

Another Korean custom I found rather intriguing. Korean contractors who were bidding on expensive U.S. military contracts, many in the millions of dollars, were quick to provide incentives in the form of lavish entertainment. These were not only fine meals, but expensive gifts, and expensive girls as well. Any contracting officer and his cronies could count on a never-ending supply of the good things of life while his approval and signature were needed on the contract form. In justice, there were a few conscientious officers who made their awards based solely on contractor competence. But of the others?

Now if these were harmless peccadilloes, we might dismiss them with a "boys-will-be-boys" shrug. But the fact stands that the "professional" women in South Korea, and to a lesser extent in Japan and Okinawa, have been reportedly organized into a tightly integrated spy network which filters every tidbit of information into North Korea, and from there into Red China. My report indicates that these women are instructed to keep their ears open, particularly when their masters have overimbibed, and to report every scrap of information, no matter how trivial, to designated local intelligence points, from which it is correlated locally and fed into a master collecting point in North Korea, where all the pieces of the mosaic can be fitted together. It is certainly possible that classified information may have been discussed in the alcoholic fog surrounding the bar in the officers' club at Eighth Army Headquarters in South Korea, with the smiling Korean lad-

ies in attendance, always with a disarming no-brains-in-the-head kind of expression, and through this device, the Red Chinese had a direct pipeline to our defense plans for the Korean peninsula.

To expand upon this system just a bit, *Parade* Magazine of January 7, 1962 gave this summation: "But what of the old-fashioned Mata Hari? Does she still exchange kisses for secrets? The answer is yes. Sex is the same potent ploy it always has been in the dangerous game of international espionage.

"In South Korea, a languid beauty named Kim Soo became the mistress of an American colonel. She not only slipped secrets out, but smuggled her Communist husband into the colonel's home. In Germany, a striking brunette named Irmgard Schmidt managed to keep up a romance with an Air Force colonel and an American civilian at the same time with neither man knowing about the other. She succeeded in getting from them the Western plan for defending Berlin. Also in Germany, buxom blonde Margarethe Pfeiffer, a graduate of a Communist spy school in Thuringia, Czechoslovakia, used her woman's wiles to charm military secrets from American GIs. She was caught after she picked on the wrong GI: Private Robert Eicher, who turned her in. But the most celebrated case is of a girl with an alluring telephone voice, Urszula Discher, who caused the downfall of the first American foreign service officer ever caught in a treasonable act. For giving secret documents to the Polish Communists, Irvin Scarbeck was rushed to trial, convicted, and sentenced to 30 years in jail."

And to finish this particular train of thought, we have an exclusive interview published in *Man's Best* Magazine of March 1962, which has a ring of authenticity to it. Being interviewed in Milan, Italy is Madama Lena Agrinoff, purportedly the chief of the Western Sector of the Soviet worldwide female espionage organization. She is quoted as follows:

Q—How do you keep your girls in line?

A—That problem never arises. Our women are devoted to our causes. We have never had a single defection. (Note: This much we know to be true. All voluntary defectors from the Communist intelligence agencies *have* been male.)

Q—Is your operation successful?

A—Unquestionably. So long as men have repressions, we will continue to be successful. You men in the United States are among the most repressed in the world—we have had great success with you. Our experience has shown that American men are willing to do *anything* to satisfy their dreams of sex.

Q—Why are you so candid? Won't the knowledge of your operations limit your usefulness?

A--Quite to the contrary. If anything, it only points up your helplessness and the inevitability of ultimate Communist victory. The sex urge cannot be weakened or inhibited. Men especially must have sex satisfaction. And by making use of this relentless drive, we can ultimately control the universe. In a capitalist economy, you have artificial laws and hypocritical morals, but there are no such limiting factors for us. Communist women are trained to give themselves to anyone at any time the party commands...

Now for a slightly different perspective, let us zero in on Okinawa, that small island south of Japan, which was so costly in American lives toward the end of World War II and which is now administered by the U.S. military establishment. Reporter Brian Casey of the *Honolulu Advertiser* staff decided to take a look around, and made this report in September last year:

"Vice is big business on Okinawa...an estimated 15,000 to 20,000 girls actively peddle sex to servicemen...fees \$1 to \$10. The military looks the other way...the combination of low-cost sex and liquor figures prominently in the plans of entrepreneurs who would like to make Okinawa a tourist mecca...there is little organized vice on Okinawa--just thousands of independent operators. Venereal disease is fairly prevalent. "We're very concerned about VD," reports the military...gambling is another popular pastime on Okinawa. It centers primarily around the thousands of slot-machines that are found in the military clubs...While the military ducks official comment on prostitution and gambling, veteran servicemen vigorously defend the system. "If it weren't for the easy availability of sex,"... "our troops out here would go nuts."... "Gambling, gin and gals are the three Gs that keep lonesome American GIs occupied on Okinawa during their off-duty hours," ... "Little or no attempt is made to hide prostitution on the island. It has what amounts to 'unofficial official' recognition by the U.S. military..."

And now a brief report from Taiwan, given to me by a ranking U.S. military officer: The Chinese Nationalists are a very hospitable people, who have created a special resort hotel outside their capital city for the exclusive enjoyment of top-ranking U.S. military officers and members of the Chinese general staff. The resort is complete unto itself, with golf-course, swimming and other luxury accommodations. Here guests may choose their day- and night-time company from a rather large selection of desirable Chinese hostesses, be wined and feted in the grandest style, and all at practically no cost to themselves. As I remember, the price is something like \$1.75 a day. The deficit for this operation is no doubt budgeted under the

military aid program somewhere, and figures into the large monetary dole which the Nationalists have received annually from the U.S. Treasury for a good many years.

New subject: Pregnancy. The Honolulu newspapers in July carried a feature article: "Heartbreaking Legacy of War: Japan's Mixed-Blood Babies," indicating that some 10,000 GI babies of Eurasian or Afro-Asian parentage had been abandoned by their American military fathers. Being both illegitimate and "different," these children have now reached an age where the Japanese officials are forced to admit that they constitute a social problem, and face an uncertain future in Japan. Many live in poverty. No easy solution is suggested, although some few adoptions have been made. Since the Japanese girls are very knowledgeable about preventing conception usually, for 10,000 pregnancies to have taken place, a corresponding figure of 10,000,000 acts of fornication would not be extreme. This gives us a rough gauge to the extent of participation in sexual acts between Japanese girls and American military personnel. Apart from this incidence of activity, the fact that these children are now recognized as a tragic social problem in Japan, again raises the question: If the Department of Defense is to be the final arbiter of all morality, why has it not come forward with humane policies to counteract the misery perpetrated by its personnel? The simple explanation is, of course, that it is too confused on the whole subject to be able to do anything constructive, so it does nothing.

For pregnancy of another sort in another part of the world: It has been reported to me reliably that in one American military unit, at least, a minimum of 50% of the commissioned U.S. military nurses in Germany experience at least one pregnancy during their tour of duty there. These pregnancies are, of course, aborted by German physicians. Whether knowledge of these ever come to the attention of ranking military personnel I cannot say, but it is a topic of conversation among members of the Nurse Corps itself, one of whom was my informant.

So far, we have confined our attention pretty much to expressions of heterosexual conduct among members of the military forces, now let's look at the other side of the coin, to see what evidence of homosexual activity we can find.

Our first index will be lavatory hieroglyphics. These have been vastly under-rated, in my opinion, as indices of sociological change. Considering that they are *always* spontaneous expressions, unforced and uncoerced, of deeply felt personal urges and wants, I am inclined to put great emphasis upon them as valid barometers of prevailing sexual mores. At this point in my research, I can only report preliminary observations, with the hope that

more can be done in this field later. Taking selected male, exclusively military facilities in Hawaii, Japan, and Okinawa, and two male, combined military-civilian billeting facilities in Hawaii and California, here are the results:

Homosexual-Heterosexual Representations Depicted

Multi-service military facility	90% homosexual
Combined military-civilian billeting facility	100% homosexual
U.S. Army single-service facility	95% homosexual
U.S. Navy single-service shore facility	65% homosexual
U.S. Navy floating facility	0 (no hieroglyphics)
U.S. Marine Corps single-service facility	0 (no hieroglyphics)
U.S. Air Force single-service facility	90% homosexual

Now, compare the foregoing observations with the second index: composite estimates of percentage of participation by male military personnel in multiple homosexual experiences, by individual military branch. These estimates have been developed by interviewing approximately 1,000 non-military homosexual males who have had contact with male military personnel, and approximately 1,000 male military personnel as to the incidence of their own participation in homosexual experiences. The sample here was nation-wide, composed primarily of enlisted men in the lower three pay grades, with less than 5% of the sample representing higher non-commissioned and commissioned officer personnel. Note should be made also that the numerical weight of the sample tends heavily toward the Marine Corps and Navy subjects:

Percentage of Participation in Multiple Homosexual Experiences

U.S. Marine Corps	85%	U.S. Army	60%
U.S. Navy	70%	U.S. Air Force	50%

You will notice no immediate correlation between the incidence of lavatory depictions and the percentage of overt participation in homosexual activities, unless one concludes that personnel of the Marine Corps have no need to decorate lavatory walls since all sexual repressions are disposed of by overt participation. And in like vein, one could conclude that personnel of the Navy believe both in advertising *and* participating. These are very unscientific conclusions, as you will appreciate; the conclusion I hope you will draw from this particular presentation is that the incidence of homosexual activity (both fantasy and real) is significantly higher among lower-rank military personnel than has been before recognized in public.

And now, a final index, admittedly a limited one, but indicative of a trend, I believe. U.S. Army military facilities in Hawaii have suffered

through three major wars, the Korean conflict, and possibly the Boxer Rebellion as well. Throughout these years, the common male lavatory facilities on the military reservations afforded a measure of unsupervised privacy. Within the past eighteen months, the incidence of homosexual activity in the common lavatories evidently had become so great that structural modifications, removing all semblance of privacy, were thought to be required, by the Army authorities who are in charge of such things. These structural changes were made, and the lavatory facilities are now under regular military police patrol. The situation in Hawaii corresponds somewhat to a situation I observed in Japan in 1960. At the military base which serves as the collecting point for all Army personnel going to and from Korea, the common male lavatory facilities had been fitted with metal partitions, evidently as a final measure to discourage homosexual entreaties. But the American GI, resourceful in overcoming this, as well as other obstacles, found a ready alternative.

The Existential Approach to THE CAUSATION AND MAINTENANCE OF MALE *Homosexuality*

DENNISON W. NICHOLS

In Three Parts

Part Three – DEVELOPMENTAL PROCESS OF LOVE and
CONCLUSION

DEVELOPMENTAL PROCESS OF LOVE

The phenomenon of love is described in this paper as being a psychosociological phenomenon which differs greatly from the way Freud and many other authorities describe it. Furthermore, both heterosexual love and homosexual love is shown to come about in the same manner and for the same purpose.

Aside from the visceral characteristics, there are two important elements in any "romantic" form of love: (1) a phenomenon of psychological communication between two people, enabling one of them (or both of them) to experience the other person's needs as being his own; and (2) the involvement of the other person into the center of one's conception of a meaningful life.

The appreciation of another person's body, just like the appreciation of a photograph which depicts a beautiful model, can be considered to be a support of an idealization which is necessary for the fulfillment of the existential goals prescribed by an individual's value system which is encompassed in his world view (one's conception of the universe and his purpose in it). Even though it brings satisfaction to the individual, it is, nevertheless, basically selfish and cannot be considered to be love; the heterosexualism or homosexualism is still more important in the maintenance of the individual's conception of meaningfulness than is the welfare of another individual. Where sex exists without love, individuals perceive each other as necessary objects in obtaining a nevertheless essential fulfillment of a meaningful life. In doing this, however, the individuals have not only made an object of their partner and themselves, but have also made the *ism* more important than their humanness.

The reason why people are generally selfish is apparently too obvious for many authorities to recognize or too obvious to be considered worth mentioning by these authorities. The basis of selfishness lies in the fact that there are no physiological connections between people, enabling their needs to be transmitted to and received from one another. Inasmuch as there are no nerves to transmit one individual's feeling of hunger, for example, to another individual, it cannot be expected that the other individual will desire to satisfy not only his own needs but also those of the other individual. Thus, he is selfish.

It is known that individuals are not always selfish, however. A psychological bridge exists in such phenomena as sympathy and empathy, in which the individual is able to put himself in the place of the other person because he has gone through similar experience which makes it possible for him to understand how the other person feels.

The same type of psychological communication is what makes it possible for one to develop feelings of love for others. The process can be called interplay. This is anything carried out between two or more individuals that is pleasant, social, and informal. In other words, it is a friendly interdependent relationship. Examples of interplay are dancing, conversing, and sexual intercourse. In such situations people share similar experiences, and hence, often come to know each other very well.

This makes it possible for their inner worlds to come much closer to each other, and as in the phenomena of sympathy and empathy, they will begin to feel each other's needs as being their own.

These individuals have not yet reached a state of love, however. This comes about only when one sees his partner as being *the* object which is necessary in his life if he is to achieve what he has been taught is essential in order to be fully living. It is no wonder that the other person may be valued so highly as a consequence, for without him there would be no special someone to build this special future with, share the most pleasant and meaningful experiences with, work and play with, and the like. It is this process of psychological communication enabling one to feel the needs of the other as being his own plus the feeling of gratitude for the other person (for without him, the one could not live the full meaningful life he has learned he must have) which causes one to love him.

In regard to the conception of meaningfulness the individual tries to live in accord with, he engages in interplay with another chosen individual in hopes that his goal will be realized. He may even go so far as to tell himself that he is falling in love.

It is probably possible for an individual to fall in love with another person or at least develop a feeling of caring for the other person's needs simply by imagining himself to be engaging in intimate relationships with the other person to the extent that the other person is incorporated into himself. Thus, the desire of a homosexually inclined adult to help an adolescent boy is not seen as sublimation. It is, instead, seen as a result of the psychological communication process. What occurs is that the man, consciously or unconsciously, thinks of having some type of romantic or sexual intimacy with the boy. This intimate relationship, even though it may exist only in fantasy, brings the two individuals so close to each other, at least in the man's mind, that the man thinks of the boy's needs as being his own; he develops the desire to satisfy the boy's needs as if they were his own. It is because of this that the adult may desire to take care of the youth. (This example is given because the more obvious examples will automatically occur to the reader.)

Obviously, additional elements are involved in love than in narcissism. So, when referring to homosexual love, it is quite inaccurate to speak of it as being a quality of love that is half way between narcissism and heterosexual love. An individual may appreciate himself, but he can only love others.

The various methods of eradicating one's existential anxiety through an attempt to live a meaningful existence have been considered in this

article. Of all the methods which accomplish this feat, love has been suggested as being the most potent. The individual's salvation is best accomplished by investing himself, his time, and his energy in other individuals. This is the essence of parental love. By investing the best part of one's self into another person, he is actually expanding himself. (In such situations, one is doing the opposite of expanding himself by, for example, making more of himself by taking knowledge out of books and putting it into his mind.) Consequently, the individual is actually more alive; he has more awareness and has less fear of the extinction of his personal life which will eventually come.

This makes it easier to understand why, among other things, the homosexual requires the existence of homosexuality in others. He wants others to be this way because he wants this kind of life to go on, thus extending the meaning of his own life beyond and after his own personal existence. It is likely that he will not admit this, however. This is another example of uncritical acceptance of the teachings of society. (It is just the same as uncritically accepting the belief that a portrayal of sex in photographs is somehow "bad." Such "common sense" freezes an individual's rational facilities.)

CONCLUDING REMARKS

The dynamics of homosexuality and heterosexuality are similar. The basic difference is derived from a difference in the content of the fantasy life of the two kinds of people. Thus, any desire to believe that one way of life is superior to the other can best be understood as an attempt on the part of an individual to maintain his own concept of a meaningful existence. Heterosexuals frequently accuse homosexuals of finding it necessary to argue that homosexuality is desirable, whereas the obvious naturalness of heterosexuality makes it unnecessary for the heterosexuals themselves to develop arguments for their way of life, so they believe. It is probably true that homosexuals do occasionally devise such arguments. The heterosexuals are not without their arguments, however.

The argument presented most frequently by heterosexuals is that homosexuals cannot achieve the ultimate pleasures in life because they are unable to have the natural genital union. Cleckley says, for example:

The obvious anatomical fact that homosexuals cannot have literal and complete sexual relations must not be overlooked. No genital intercourse in the true sense of the word can occur. Their final physical intimacies must necessarily be culminated in acts that are substitutive and biologically artificial. ...A basic unnatural-

ness, however vehemently it may be denied, is inevitable and seems inevitable to bring disillusionment and unhappiness. (Cleckley, 1957. p. 38.)

In reference to the above quote, there is no doubt that a homosexual union may not always be the harmoniously beautiful aspect of life the homosexual wishes it to be. What is important, however, is that neither are heterosexual relations always or usually as beautifully harmonious as heterosexuals would like, not to mention those heterosexual relations carried out short of actual genital union by adolescents, relations which are advocated by Albert Ellis and are not always too unlike those relationships engaged in by homosexuals. To say that the two sexes fit perfectly or to say that they have the same psychological and/or emotional responses appears to be in the light of modern knowledge unwise. To be really perfect, the bodies would have to be built differently, with certain anatomical features placed differently.

Heterosexuals find it just as necessary as homosexuals to be biased. Otherwise, they would not be able to live up to the ideas they have been taught by their earlier fantasies they must achieve in order to be fully existing in the most meaningful manner possible.

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BOOKS

HOMOSEXUAL BLACKMAIL ?

THE STRANGE DEATH OF LORD CASTLEREAGH, by H. Montgomery Hyde. London: Heinemann. 1959. Reviewed by Noel J. Garde.

A torrent of blood gushing from the self-inflicted gash in his jugular, England's political leader slumped into the arms of his doctor, who'd reached the room too late. In a minute, he was dead. The fear that he was about to be arrested for a homosexual offense had made life unbearable for him.

A ridiculous, melodramatic fantasy? No, pure history. The dead man, perhaps history's most famous suicide-victim of homosexual blackmail, was Robert Stewart, at this time Marquess of Londonderry, but better known to history by his earlier title—Viscount Castlereagh. At the time Castlereagh cut his throat, he had been Foreign Minister for 10 years. He was also Leader of the House of Commons (his title being an Irish one) and Tory party leader. The Prime Minister, Lord Liverpool, being merely an ineffective figurehead, Castlereagh was considered generally as the real head of the government. Within a week, he had been scheduled to leave for a Big Four Conference, the Congress of Verona, where the fate of Spain, Greece and Latin America was to be decided.

Although the homosexual blackmail angle has generally been "hushed up" in historical accounts of Castlereagh's suicide, it was no mere scandalous rumor. The original source was Castlereagh himself, who reported receipt of a blackmail letter to many persons close to him, including even King George IV and his friend and colleague, the Duke of Wellington. The allusions did not allow for any ambiguity. As he told the King, "I am accused of the same crime as the Bishop of Clogher... Police officers are searching for me to arrest me."

The name of Clogher was on the lips of all London in the summer of 1822, and it is still associated with one of England's most notorious "cases." On the night of July 19, 1822, the Right Rev. Percy Jocelyn, Bishop of Clogher, and the son of an Earl, was caught right "in the act" with a private in the Guards named John Moverly. After their arrest and booking, the Bishop got out on bail and fled to Scotland, where he survived another 20 years under the name of Thomas Wilson, supposedly working

as a butler. Castlereagh's good friend, the Duke of Wellington, was among those favoring the sternest of punishment for the remaining culprit, Moverly.

H. Montgomery Hyde, an M.P. already well known to many readers for his *Three Trials of Oscar Wilde*, has produced a brilliantly-researched study of all the evidence in this strange suicide. While he makes clear that there can be no doubt whatever that Castlereagh's suicide was triggered by the homosexual blackmail letter he received and his conviction he was about to be arrested at any moment, his name to be forever coupled with Clogher's, Hyde also provides ample evidence in support of the official explanation—i.e., suicide in a fit of general depression and temporary insanity resulting from overwork. As Hyde sees it, the homosexual blackmail might have been dealt with effectively had not Castlereagh's mind started to become unbalanced in the summer of 1822, just when the Clogher scandal was on everybody's lips.

This brings Hyde to the \$64 question: Can a man become so distraught at the threat of homosexual blackmail if he's not really a homosexual or involved in a homosexual act? Hyde has found no evidence that either applies to Castlereagh. Can there be all that smoke without any fire at all? In the course of his diligent research, Hyde found what he is sure provides the real answer.

According to the account of an intimate friend of Castlereagh's, published in a privately printed work of 1855, Castlereagh's homosexual involvement arose as follows:

A gang of blackmailers, taking advantage of his propensity for getting himself picked up by prostitutes during late evening walks, pulled a remarkable "frame-up." One night he went home with an attractive young thing who, upon undressing, possibly with some assistance from His Lordship, turned out to be a young male hustler. At the crucial moment, the blackmailers burst into the room, announced that they knew Castlereagh's identity, made their accusation and told him he'd hear further from them in due course.

Curiously enough, Castlereagh never seems to have told this story to the king, to Wellington, or to any other of his friends in whose memoirs and papers are found references to the homosexual blackmail letter. Nor did he ever seem to come out with any statement to the effect that "of course, it's all a complete lie." In fact, Castlereagh's personal doctor, into whose arms he fell dying, subsequently claimed that Castlereagh had made a confession of guilt to him. However, Hyde attributes the doctor's statement to the vengeful falsehoods of an embittered man, ill-treated by Castlereagh's widow and friends.

The question remains: How could such a normally cool and self-possessed

individual as Castlereagh react as he did to such a relatively simple frame-up. Hyde believes that the concurrent mental collapse, not to mention the coincidence of the Clogher scandal, provides a satisfactory explanation. Does it? Psychologists and historians will probably have to argue this matter for many years.

READERS *write*

Letters from readers are solicited for publication in this regular monthly department. They should be short and all must be signed by the writer. Only initials of the writer and the state or country of residence will be published. Opinion expressed in published letters need not necessarily reflect that of the REVIEW or the Mattachine Society. No names of individuals will be exchanged for correspondence purposes.

REVIEW EDITOR: Your letter of October 17 came to me this morning asking to know the reasons for my not having renewed my membership. It is fair that I should tell you; in fact, I want to tell you. First of all, let me assure you I am enthusiastic with the work and publications of the "Big Three" and would be hard-put to find fault with anything I have seen which they have done or said.

This break is deliberate but regarded to be temporary. However, the degree of my future participation in the movement depends upon the success of my efforts during the next few months.

An arrest three years ago put the kibosh on my career. Having no other prospect, I kept my secure student job which, plus frugal living, has now made it financially possible to try, at least, to expunge my university records and, hopefully, my civil records, as well; then, to move th'hell out of here.

Besides with Mattachine, I have membership and subscriptions with so many do-good organizations that keeping up with them well amounts to tithing and a career in itself. I sincerely believe in them and each is worthy of more than I can do. Rather than to play favorites, I am allowing all to expire in order to conserve for pending needs.

Ironically, I may be soliciting advice from Mattachine or One ere long. Were it not for the encouraging articles in those publications, it is unlikely that I would consider initiating a stand for my rights.—Mr. R.B., Washington.

REVIEW EDITOR: I have recently moved to Detroit and have tried to locate a branch of your organization here. Up to date I have been unsuccessful. I am hoping that you can supply me with information that will enable me to reach someone here that is a member. Or if this is impossible give me information of another organization existing here in Detroit pertaining to homosexuality.

I have been a homosexual for a great number of years but have not been active at all. I now find it imperative to find answers to many questions that have arisen in my mind. I understand that there are many facets to this life and I would prefer to use a sensible and realistic approach to any further moves on my part. Having observed many creatures during the years laboring under the guise of homosexuality in a manner that is extremely distasteful to me, there are naturally many doubts and anxieties existing in my mind.—Mr. N.G., Michigan.

REVIEW EDITOR: I will not be sending in my dues nor my monthly donation any longer. The bisexual in whom I was interested (my reason for contacting you originally) has crossed over completely and is now living with another fellow, and they are buying a house together. So, of course, I will no longer be following the activities of this group. I do sincerely appreciate your efforts in my time of distress, but I'm sure you can realize that it is painful to even be

reminded of the situation.—Miss S.B., California.

REVIEW EDITOR: I am interested in becoming a member of your Society and will be glad to send you fifteen dollars by return mail if you will give me the address of either the New York or Philadelphia Chapter. I would like to attend lectures and discussion groups. I am a teacher in secondary schools with a university and a graduate degree. If you would like to know more about my background before granting my request, please indicate same... I have purchased your *Review* frequently and find it a very stimulating and well-written publication. You are rendering a splendid public service. More power to you.—Mr. P.S., Md.

REVIEW EDITOR: Enclosed please find my small contribution of \$15.00. Our Society is as vital as life itself and must survive always to save the people on this earth. I wish I was financially well off, and I know that *Mattachine* would not be in financial difficulty if I were.—Mr. H.B., New York.

GENTLEMEN: We are returning the last issue of your magazine received at this hospital, addressed to the "Emotional Maturity Society." As this group is no longer in existence, we suggest you cancel any remaining subscription, and remove the hospital from your mailing list. Very truly yours,—Harold A. Schmitz, Administrative Assistant, For: G. Lee Sandritter, M.D., Superintendent and Medical Director, Atascadero State Hospital, California.

REVIEW EDITOR: Enclosed is my personal check in the amount of \$15.00 for which please establish a Supporting Membership in my name. Permit me to thank you for your thoughtfulness in sending me copies last May of the "Articles of Incorporation," "What Does *Mattachine* Do?" "Publications Catalog," and the various membership blanks. At that time I had written to you requesting the then current last two issues of the *Mattachine REVIEW*. I wish that I had been able earlier to apply for membership in the *Mattachine* Society... —Mr. W.I., Texas.

REVIEW EDITOR: I have received your address and information of your Society from an intimate friend. Was wondering if some literature concerning the Society could be forwarded to me here in Vancouver... —Mr. J.S., British Columbia.

REVIEW EDITOR: A friend of mine has told me of your magazine. I would be much obliged if you could tell me something about it and how I might obtain it.—M.C.P., Southern Rhodesia.

REVIEW EDITOR: I newly read your advertisement and just want to know how to get a sample of your magazine and what the subscription fee is.—L.K., Sweden.

REVIEW EDITOR: WBAI is rebroadcasting your program of 1958. I am interested in your publication(s) on homosexuality and would like to receive them. Could you please let me know more about this and how I can receive them. Also would like to know more about the organization itself.—Miss B.C., N.Y.

REVIEW EDITOR: I am very much interested in the furthering of your aims and purpose and would appreciate it if you could please send me the names and subscription prices of your publications concerning sexual minorities in our society.—Mr. D.A., Ontario.

REVIEW EDITOR: Would you please forward to the above address any available information in regard to the *Mattachine* Society.—MR. K.C., British Columbia.

OTHER U.S. ORGANIZATIONS WORKING IN THE FIELD OF SEX VARIANCE

One, Inc., 2256 Venice Blvd., Los Angeles 6, California.

Daughters of Bilitis, Inc., 1232 Market St., San Francisco 2, California.

Mattachine Society of New York, 1133 Broadway, New York 10, N.Y.

Hollywood Assistance League, P.O. Box 29048, Hollywood 29, California

League for Civil Education, Inc., 1154 Kearny Street, San Francisco 11, Calif.

Demophil Center, 15 Lindall Place, Boston 14, Massachusetts.

Homosexual League of New York, P.O. Box 318, New York 9, New York.

Janus Society, P.O. Box 7824, Philadelphia 1, Pennsylvania.

Dionysus, P.O. Box 382, Fullerton, California.

Mattachine Society of Washington, P.O. Box 1032, Washington 1, D.C.

CALLING SHOTS

(Continued from page 2)

Simple: There's nothing left to try to shake down. There will be no more or no less homosexuality and sex deviation. But there will be infinitely greater use of human resources and spreading of happiness and trust.

One may disagree with some of Mr. Schlegel's conclusions, but after reading his article in this issue, one could hardly continue to believe that homosexuals are *unique* security risks.

"END THIS BLOT ON BRITISH JUSTICE"

Dr. John Robinson, 43-year-old Anglican Bishop of Woolwich in England recently called for a drive to end "a blot on our justice—an utterly medieval treatment of homosexuals."

These words and the following

comment were headlined on BBC newscasts and in the British press, because they came from a sermon delivered in Canterbury Cathedral.

"The Wolfenden Committee recommended, by a majority of 12 to 1 that homosexual behavior between consenting male adults in private should no longer be a criminal offense. Yet, after five years, nothing has been done about it. Even in cases involving minors, we go on imposing prison sentences unworthy of a civilized, let alone a Christian, country."

The Bishop, a father of four children, added: "The political parties are scared of espousing the cause for fear of losing votes. Yet I be-

CURRENT SALES LEADERS FROM DORIAN BOOK SERVICE: *Christ and the Homosexual*, 3.95; *Kama Sutra*, Richard Burton transl., Oriental sex handbook, 5.00; *Tarry a While*, four gay stories from *Der Kreis*, 1.75; *Circle of Sex*, 2.50; *Camel's Farewell*, 2.95. Send remittance with order, plus 20¢ postage and sales tax. Free catalog and sample copy of *Dorian Book Quarterly* upon request. 693 Mission St., San Francisco 5

TROPIC OF CAPRICORN (hardback), by mail	\$8.90
TROPIC OF CANCER (paper)	2.00
VALHALLA—Marines' Love-life	2.00
HARRY'S FARE—Gay Stories	2.40
DER MANN IN DER PHOTOGRAPHIE	10.36
DER MANN IN DER ZEICHNUNG—Drawings	12.09
FLAMING HEART—Gay Novel	4.15
THEY WALK IN SHADOW—Sex-Law Study	8.35
THE SIXTH MAN—Report on Gayety	4.35

Prices include postage. Add 4% tax in California.
(Deduct \$1.00 on 3 titles or more.)

Mail 25¢ for rare Illustrated list of "Unusual Adult Books & ART PHOTOS!"

COSMO BOOK SALES, Dept. 25, Box 635, San Francisco 1, California.

lieve that—as with capital punishment—one more determined push will see reform of something that is a peculiarly odious piece of English hypocrisy.”

INTERSEX CATEGORY MORE THAN A RARITY

In Atlantic City recently, surgeons reported that perhaps thousands of men are really women, and thousands of women are actually men. These are the people with “intersex” characteristics—possessing attributes typical of both sexes. And they may actually be predominantly of the sex that is opposite from what they appear.

“Sex abnormalities are much more common than we used to think,” said Dr. John McLean Morris, professor of gynecology at Yale University. He discussed that some babies destined to be girls can be virilized, acquiring some male characteristics, if their mothers are given almost any kind of hormone during pregnancy. He believed that benefits from taking hormones were not worth the risk of virilization of unborn females. True sex, he said, could be determined by checking chromosome patterns from anyone, or by looking at the chromatin mass found in the nucleus of cells in the female. If sex abnormalities can be detected early, they can often be corrected surgically before a baby is two years old—and before the infant is conscious of whether it is one sex or another, Dr. Morris told the panel discussing intersexuality.

NEW FEATURES COMING IN FUTURE REVIEWS

New features which will appear regularly in *Mattachine REVIEW* will start appearing in the next (December) issue. In it readers will find “*Les Artes Gaies*,” by David Layne of New York, a commentary on stage and screen and the arts. Beginning in January, other features will be added, and some previous departments revived with a view to giving the *REVIEW* a wider reader interest for the general reader, and with some relaxation of emphasis on the ponderous articles which call for changes in law and attitude that have been stated so many times and in so many ways. More news reports, criticism and lay commentary will be published. If received, each issue will contain a fiction item, and greater attention will be paid to the selection of poetry items from time to time.

This improvement and expansion of *REVIEW* content coincides with an increase in subscription and newsstand price which takes effect on January 1, 1963. Increasing costs and limited revenues (the *REVIEW* has virtually no advertising income) forced the price raise, but along with it the material presented will be of greater value and interest to the reader. New rates will be 7.50 per year, .75 per copy in the U.S.; 10.00 per year foreign. In the meantime, anyone may renew for up to three years at the present rate—5.00 per year in the U.S., 6.00 foreign.

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10th Annual Conference

at the

Backstage

Bay & Mason Streets

Fees

Afternoon Program Only—2:00; Dinner Only—6:00; All Events—7:50

Place: BACKSTAGE, at Bay and Mason Streets (between Cost Plus and the Mattress Factory)

Public Transportation: Powell & Mason Cable Car (One block from turntable on Taylor); No. 15 Kearny Coach (One block from Bay St. stop)

Advance registrations are requested. Please send to:

MATTACHINE SOCIETY, INC.

693 MISSION STREET

SAN FRANCISCO 5

mattachine newsletter

Issue No. 106, SEPTEMBER 1963

10th Annual Conference



Mattachine Society, Inc.

SATURDAY, AUGUST 24TH

After a highly successful all-day session in Los Angeles, the second half of Mattachine's 10th Annual Conference takes place on Saturday, August 24 at the "Backstage German House" in San Francisco, opening at 1 p.m. and running into the evening. Six addresses are scheduled for the San Francisco conference.

At Los Angeles on August 17, up to 100 persons were present in the Hollywood Knickerbocker Hotel to hear three lively afternoon talks and discussion, and 92 persons attended the evening banquet.

Los Angeles Mattachine Society Chairman Dane Mohler presided. In the afternoon he introduced Attorney Frank Wood, Democratic Club Chairman Shelly Conrad, and Mattachine President Hal Call.

Frank Wood, whose law firm won the important case in California Supreme Court which forbids illegal search and seizure such as police used in spying in private toilets, discussed "Civil Rights, Arrest and the Homosexual."

Describing how laws written to make offenses of certain acts committed by anyone were enforced almost exclusively against a small group within our citizenry, Mr. Wood pointed out how those most likely to be caught should proceed in their defense. He emphasized the keeping of one's sexual activity a private matter, but realistically realizing that many male homosexuals are "enticed into propositions" by police, he outlined a set of steps to follow if arrested and charged. Be polite, do not resist arrest, and say nothing more than your name, he advised. If asked persistently for information, Mr. Wood suggested that everyone should state simply that "I do not wish to answer that question until I have spoken to my attorney and he has advised me to answer it."

Mr. Wood has been scheduled to appear as after-dinner speaker at the Awards Banquet on Saturday evening, where he will present essentially the same talk to the Mattachine audience at San Francisco.

Mrs. Shelly Conrad of North Hollywood, affiliated with one of the Democratic Clubs of San Fernando Valley, told the assembly about what was involved in making an organization effectual. It takes organization, work and money, she said. Group effort is more meaningful than the voice of the individual, but groups are in turn made up of individuals and are only as strong as the individuals who make them up. Immediate action—such as in opposing bad legislation—is mandatory by groups and the individuals in them. Moreover, she stressed that members of a group who develop differences of opinion should not resign from a group, but work out the disagreements within the group. The importance of "being inside" was significant, she said. This carried so much more weight than being on the outside looking in when a disagreement is concerned.

Effort—volunteer work, preparing letters and other act-

ivities which make up the "voice" of an organization, and individual public relations are important, but with them must go the money necessary for any organizational project to pay its way. Fund raising cannot be left as the responsibility of a few. When ideas and projects are proposed, with them must come the means for conducting these projects successfully, she said.

Hal Call briefly traced the history of the so-called "homophile movement," and stressed the Mattachine program of achieving sexual freedom for all, stating that Mattachine's concerns were by no means limited to the homosexual, but embraced the problems of all adults whose sex expressions were outside the narrow channel of practices accepted in the moral code. Mr. Call advocated the use of education to demonstrate how most adults were sexual offenders, and the husband and wife whose expressions included some of the forms beyond conventional intercourse were just as guilt-ridden and anxious to seek attitudes and laws changed as were groups such as homosexuals. The homosexual, he pointed out, fell into the category of advance guard in calling for change, because he was more often the victim of "selective and capricious law enforcement" and made to pay the penalty for acts which the multitude was doing.

At the evening dinner, LAMS Chairman Dane Mohler made a stirring call for unity of effort and a spirit of cooperation among the many organizations working in the field of changing sexual attitudes and laws. He deplored the attacks aimed at individuals which had been expressed upon occasion from others within the groups, and hoped that the energy expended upon such carping criticism could be better applied to the task at hand—namely that of accomplishment in the project field itself.

ABOUT THE SPEAKERS

Circumstances made it necessary to move the appearance of Harry Benjamin from banquet speaker to the conclusion of the afternoon program. Dr. Benjamin, renowned endocrinologist and expert on transvestism and transsexualism, is also on the board of editorial consultants for Sexology magazine, and is well remembered for having addressed two previous Annual Mattachine Conferences. His paper deals with "Aspects of Homosexuality and Transvestism," and is a presentation of much of the material he will submit as a chapter on the subject for the forthcoming, Encyclopedia of Homosexuality, which Donald Webster Cory in New York is editing. Some startling facts are in store for those who hear him, and there are thought-provoking observations included which may be significant in research findings in the future. Most certainly, Dr. Benjamin will clear the air with answers to a lot of ques-

tions about the compulsion to dress across the sex line, and tell why.

W. E. Dane Mohler, Jr., Chairman of the Los Angeles Mattachine Society, has had experience in legal work, as well as in projects of social action. In a short seven months he has headed a revived and new, but independent Mattachine in Los Angeles, with an imposing record of accomplishment in a section of the state where powerful pressures are at work to take sexual behavior and its regulation deeper into the Dark Ages. Mr. Mohler's leadership against the tyrannical legislative proposals from Southern California in the past session of the California Assembly was instrumental in keeping many unconstitutional and police-state laws from getting out of committee.

Ted McIlvenna, a research sociologist, is also a minister to young adults. His work in San Francisco over the past year has embraced a penetrating study of how young adults who come to a big metropolitan community relate to it and establish themselves productively in it. Recently, in connection with other religious leaders, he was instrumental in preparing a directory of community services for young adults which was published by the United Fund. Mattachine Society was one of the agencies listed. Mr. McIlvenna will tell how his research has disclosed the manifestation of homosexuality as a problem in the lives of many young adults who move to the big city from the less highly urbanized areas.

Wallace de Ortega Maxey, a Universalist minister and author, now has two works in print which discuss the conflict of man's being a spiritual creature on the one hand and a sexual being on the other. Man Is a Sexual Being has sold 75,000 copies. A month ago his second book, Castrametation: Living Dangerously in Freedom was published after being delivered as an address in the "Mattachine Lectures in Contemporary Thought" series in May of this year. His address, like his book, will deal with aspects of self realization in a world which seeks to limit individual expression and reduce the people to mediocre mass conformity instead. Freedom to love, freedom to think, and freedom to read are among the topics concerned.

Almost three years ago, Gavin Arthur's book, The Circle of Sex appeared and with it was a new picturization of the infinite variety in human sexual makeup, treated as a circular continuum instead of the conventional dichotomy or linear diagram. Since the book appeared, Mr. Arthur has had considerable constructive criticism and many new thoughts on his approach to the creative sexual force in mankind, which he tells with great humor and insight.

Frank C. Wood, Attorney from Los Angeles, has been mentioned above in connection with his address to LAMS on August 24. Because this outstanding attorney has handled many criminal cases which have unusual application of the law, and particularly in the field of so-called "sex crimes" and "morals

offenses," his message is one of direct concern to anyone who feels that such laws are discriminatory and largely unenforceable. At the Los Angeles conference, listeners had many questions to ask Mr. Wood, and therefore a question period is planned after his remarks on Saturday evening.

KPFA TO MAKE CONFERENCE SOUND TAPES

KPFA-FM, Berkeley, Pacifica Foundation radio outlet in the Bay Area, will make tape recordings of the principle addresses of the Mattachine's 10th Annual Conference for use in future radio broadcasts over the station and stations WBAI, New York, and KPFK, Los Angeles, affiliates. Dick Woodworth of the station staff will handle equipment for the recording. Everyone attending the conference is asked to remain mindful of the fact that radio tapes are being made during the program.

ATTENDANCE FROM ALL OVER

Los Angeles Mattachine Society's conference resulted in attendance by a number of persons from a distance, and a number of persons who have long been active in Mattachine and similar organizations in Southern California.

All members of the Board of Directors of The Mattachine Society except two were present: Hal Call, Dr. Mark Bailey, Conrad Bowman, Dr. Henri Lormier and Rolland Howard, all of San Francisco, and Dr. Wallace Maxey of Fresno were introduced. Don Lucas and Harry Bateman were the absentees, and they, with Dane Mohler, LAMS Chairman, complete the national board. Associate Editor Lewis Christie of Mattachine Review was there, with three others from San Francisco.

Representatives from cities such as Detroit (two representatives, one of whom is a psychiatrist

), Denver, Phoenix, Seattle, San Diego, and many Southern California communities were present. The Prosperos of Newport Beach was present with a delegation; likewise Dionysus of Orange County, Calif. Others represented One, Inc., and Daughters of Bilitis. The total attending dinner was 92, largest known Mattachine banquet audience.

ECHO CONFERENCE HOTEL CHANGED

A notice in the current DOB newsletter from Chicago states that the East Coast Homophile Organization (ECHO) conference, to be held in Philadelphia on Saturday, August 31, will be held in the Spruce Room of the Drake Hotel at 15th and Spruce Streets. Speakers scheduled include Dr. Albert Ellis, Dr. Wardell Pomeroy (formerly of the Institute for Sex Research of Bloomington, Ind.) and Donald Webster Cory—all now of New York. Lectures for the day and the

10th Annual Conference

AFTERNOON PROGRAM

- 12:15 Registration, Donald S. Lucas, Executive Secretary
- 1:15 Call to Order and Welcome Remarks, Harold L. Call, President
- 1:30 "NEW FRONTIERS IN MATTACHINE SOCIAL ACTION," W. E. Dane Mohler, Jr., Chairman, Los Angeles Mattachine Society, Inc.
- 2:20 "SOCIAL SETTING OF YOUNG ADULTS IN SAN FRANCISCO," Ted McIlvenna, Research Sociologist and Minister to Young Adults
- 3:00 Recess
- 3:15 "LIVING DANGEROUSLY IN FREEDOM," Wallace de Ortega Maxey, D.D., Author
- 3:45 "NOTES ON THE CIRCLE OF SEX," Gavin Arthur, Author.
- 4:10 "ASPECTS OF HOMOSEXUALITY AMONG TRANS-VESTISTS," Harry Benjamin, M.D., New York and San Francisco, Endocrinologist
- 4:45 Discussion Period
- 5:00 Recess
- 6:00 Cocktail Hour
- 7:15 TENTH ANNUAL AWARDS BANQUET
- 8:15 Introduction of Guests; Awards of Merit; Harold L. Call, presiding.
Address: "CIVIL RIGHTS, ARREST AND THE HOMOSEXUAL," Frank C. Wood, Jr., of the Frank C. Wood Law Firm, Los Angeles.

evening banquet will cost \$15. Miss Jaye Bell, national president of Daughters of Bilitis, San Francisco, will attend with other representatives of Eastern DOB chapters, Mattachine groups in Washington and New York, and Janus Society of Philadelphia. Over the same Labor Day weekend, the American Psychological Association is holding its national convention in Philadelphia.

COMING: A SHORT STORY BY JAY LITTLE

Of the hundreds of readers of the two famous Jay Little novels (Somewhere Between the Two and Maybe Tomorrow), many have asked when is this popular author's third book coming out. The answer is: Before very long, we hope. Right now, Jay is writing on it, and while much work remains to be done on the manuscript, he has submitted the opening chapter as a short story, complete in itself, to Mattachine REVIEW, which will publish it in September. As yet the book is untitled as well as unpublished, and in his note to us the author has declared that he is open to comments about his characterizations and the setting for the story.

Thus to all loyal "Jay Little Readers," here is the word: Watch for the story in September, "Ray and Chris—A Lovers' Meeting."

MONTHLY THERAPY DISCUSSIONS CONTINUE

The second Tuesday group discussions moderated by Dr. G. Rothman are continuing with active interest and at present will be held on September 10, October 8, and so on. They are held at 8 p.m. in the Society library, 693 Mission, with a dollar contribution from those present. Everyone is invited to attend.

QUARTERLY SEMINAR SESSIONS COMING UP

Answering requests for more educational programs, plans are in work for reviving the "Mattachine Seminar Series" this fall. First of these sessions, similar to the annual conference, will be scheduled for early December with a Saturday afternoon and evening program, including dinner. If interest warrants, the sessions will be staged with different programs and speakers every three months or so throughout the year. First such program, tentatively scheduled for Saturday, Dec. 7, will be keyed to public educational and service activities of the Mattachine and how to achieve the required support for them.

MATTACHINE NEWSLETTER, published monthly by the Mattachine Society, Inc., San Francisco. Subscription \$1.00 per year. Editorial offices, 693 Mission St., San Francisco 8, Calif., Douglas 2-3786. First issued August 1953, this is the oldest continuous Mattachine publication now in existence.

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Mattachine Society, Inc.

NEW YORK AREA COUNCIL

POST OFFICE BOX 194

MURRAY HILL STATION

NEW YORK 16, N. Y.
September 12, 1956

Dear Mr. Goodie:

Your letter of the 1st. just reached my hands last night; hence the delay.

I am enclosing a copy of our latest Newsletter; the next issue is due to come out in about two weeks and we shall send you a copy.

We shall be delighted to meet you and hope that you will participate in our activities during your stay in New York. The Newsletter will give you an idea of our work here - at least qualitatively. We are always short-handed and can really use any help offered.

There is no chapter of the Daughters of Bilitis in New York yet, but we hope that one will be formed before too long. It seems that the ladies are rather shy and not too anxious to join organizations. We do have some women members in our New York chapters, and I must say that they more than counterbalance their being so few with their devotion. Perhaps your friend would like to attend one of our meetings - we shall certainly roll out the red carpet for her.

The Chairman of the New York Area Council, Sam Morford, will be in San Francisco from September 29th. to October 14th. He has asked me to ask you to get in touch with him there. You should be able to reach him through the Society, for he will undoubtedly be spending most of his time at 693 Mission Street.

If there are any questions you have concerning our activities, please do not hesitate: we shall be most happy to answer them.

Looking forward to meeting you upon your arrival in New York, we remain,

Faternally yours,

THE MATTACHINE SOCIETY, INC.


Gonzalo Segura, Jr.
Public Relations Director

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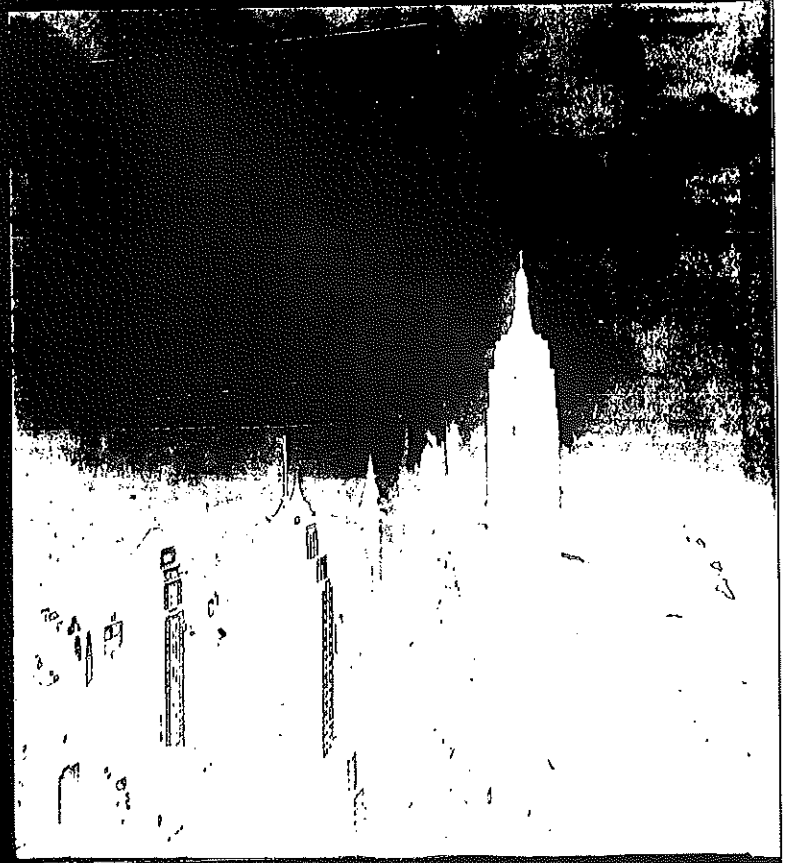
Mattachine Society, Inc.

New York Area Council

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New York 16, N. Y.



21 VARIATIONS, edited by Donald Webster Cory. \$3.75. A collection of 21 short stories that includes many famous names and a number of tales that might have become famous had it not been that they dealt with this particular subject.

Recommended Reading;

SHIP'S COMPANY by Lonnie Coleman (Little, Brown). - A collection of short stories loosely held together because the characters are all aboard a troop-carrying tub during World War II. Perceptive understanding of individual strengths and weaknesses - especially in "The Theban Warriors" where Barney Casper is drawn inexorably to Monty, the assured show-off. Only in "Bird of Paradise" is the author deliberately hostile with his portrait proving that the female of the species is more deadly than the male.

14 FOR TONIGHT by Steve Allen. Dull. \$.35 The popular TV comedian shows his virtuosity in this uneven and off-beat collection of short stories. No 9 - Houston Incident - sets up a situation leading to conventional expectations of violence but the warmth of his understanding avoids it at the last moment.

MONTHLY DINNER

The September 11th. meeting will be preceded by the usual dinner at a restaurant in the neighborhood of the Avlon Studios. ALL ARE WELCOME. We hope that many of our non-member friends will join us and thus give us the opportunity to get to know them. If interested, please contact a member or drop us a line at the Post Office Box. You will find the food appetizing, the prices very reasonable, the atmosphere pleasant, and the company - well, we are too modest to say: "brilliant... witty... charming... scintillating...", so we'll just let you find out and supply the proper adjectives.

MATTACHINE NEWSLETTER

4th-ISSUE - August-September

Published by the Newsletter Committee of the New York Area Council, Mattachine Society, Inc.

CALENDER OF EVENTS

Tuesday, September 11th, 8:30. Avlon Studios, 220 W. 43rd Street - Area Council Open Meeting.

Topic: Discussion of the TV broadcast on the OPEN MIND series, devoted to "Homosexuality" on August 4th. A tape recording of the audio will form the basis of the discussion.

Chapter Meetings:

Tuesday, September 4th. Editorial-Writing Chapter. Topic: Organization of the work for the Book Section of Mattachine Review which will become a monthly feature in 1957.

Monday, September 17th. Educational-Research Chapter. Topic: "The Homosexual and Politics".

Monday, September 24th. Legal-Legislative Chapter. Topic (To be announced)

Tuesday, October 2nd. Area Council Open Meeting.

Probably at Avlon Studios. Topic to be announced.

Monday, October 15th. Editorial-Writing Chapter
Chairman's report of visit to Review Office.

Monday, October 22nd. Legal-Legislature Chapter.

Saturday, October 27th. Second Quarterly Meeting.
Speaker and topic to be announced.

NOTABLE TELEVISION PROGRAM

On Saturday, August 4th., at 7 p.m., WRCA-TV (Channel 4) broke significant new ground with its round table discussion of "Homosexuality," as one of the topics in its Open Mind series. This sustaining program invites specialists in particular fields to discuss the important social problems which face us today. Mr. Richard Hoffener had as his guests on the panel Dr. Robert Laidlaw, psychiatrist, of Roosevelt Hospital, Miss Florence Kelly, lawyer, of the Legal Aid Society, and Dr. Arthur Swift, minister and department head, the New School for Social Research. All of the participants seemed fully aware of the extent of the social phenomena with which they were dealing and of the impossibility of doing more than merely opening it up for fuller treatment at a later date. That they were successful in doing so can be judged from the fact that, within a week of the broadcast WRCA-TV had announced that at least two further sessions would be scheduled on the topic. So far as we have been able to learn, this has not happened before in the two months of the program's existence and it must surely have been the result of heavy - and favorable - mail response from listeners. We will make every effort to publicize the later broadcasts but they may not be scheduled in time for inclusion in our Newsletters. We suggest that you check this program regularly in order not to miss the follow-up discussions.

At our September 11th. meeting, we hope to have permission to play the tape we made of this broadcast so that anyone who missed it may have an opportunity to hear it. Discussion of the round-table and particularly of the directions which subsequent sessions might take will be an important part of our meeting period. Try to be present. Our discussion will be recorded and sent to the Society's Board of Directors along with the tape of the broadcast, for their perusal.

NEW YORK MATTHEW'S "DAY IN THE SUN"

On Saturday, August 13th., nine members of the Society and twenty guests gathered for an outing to Bear Mountain Park via the Hudson River Day Line. Despite the problems involved in finding each other and keeping together in a crowd of nearly 3000 people, we had one of the most enjoyable and rewarding get-togethers possible. Unfortunately, one guest became seasick before we reached 125th. Street but a member took charge and a safe landing was possible. For the rest of us, the day proved rewarding in its opportunity to get to know and to like so many of our non-member friends. Guests came from as far as New Haven, Conn., Trenton, New Jersey, and Lorain, Ohio. We are looking forward to other such trips in the future and have a committee working on the problem of finding other recreation spots where we can possibly feel less overwhelmed by non-Matthe-wine hordes surrounding us.

TAPES OF CONVENTION TALKS RECEIVED

The tape recordings made at the annual convention of the Society in May of this year are being copied from the masters and sent to the New York Area Council. We have received four of the talks - a total of two hours - and will schedule them for various chapter meetings during the coming months.

ACTIVITY IN WASHINGTON

Word has been received from Washington that a member of the Society who is currently living there has had a preliminary meeting with a group of people interested in forming a chapter there. For the convenience of the majority of the group, meetings are held on Sunday afternoons. New York members are especially welcome. Inquire if you are interested in attending.

NEW MEMBERS IN NEW YORK

Two new members of the Society were pledged at the meeting of the Educational-Research Chapter on August 13th. Applications from three other persons are pending, and it is expected that they will be pledged at the September 11th. meeting of the New York Area Council.

Frequent inquiries are received as to how membership is obtained in the Society. Application must be made to one of the Chapters, not to the Area Council. Before the membership of the Chapter can recommend the applicant for membership in the Society, it is obvious that the people making up the Chapter must know something about the applicant. And it is equally obvious that the person desiring membership should know something of the work done by each chapter and of the people who belong to it. We, therefore, strongly recommend that people who wish to support the Society by becoming its members should arrange to attend chapter meetings. Because our financial resources are extremely limited, we do not hold chapter meetings in rented meeting halls. Therefore, it is not possible to announce the place of the meetings far enough in advance to include this information in the Newsletter. If you want to attend any of the Chapter meetings, call one of the members - many of us have our home phones listed in the telephone book - so that arrangements can be made. Or, if this is not convenient, send your inquiry to our Post Office box, and we will reply by letter or telephone as you request.

We have found that some potential members have been reluctant to join because they could not wholeheartedly subscribe to one of the sections of the constitution which they pledge themselves to uphold. We do not hold to a rigid, legalistic interpretation to this section of the pledge. It would be unrealistic to do so, since our constitution has been amended at every annual convention since its original adoption.

What we do hold our members to is an acceptance of the spirit of the Constitution rather than the exact letter. Were we to do otherwise, we would swallow a camel but strain at a gnat. If you are not sure of the spirit of any section of the Constitution, discuss it with any member or with either of the members of the Board of Directors who are New York residents. We are available to help you in this matter, as well as in any other that affects you and your relationship to Mattachine.

We have had a constantly recurring problem in our relationship with our non-member friends who attend our meetings. Society members try to talk with those of you we have seen rarely or not at all before the meetings, during the intermission periods, and after our adjournment. Yet word constantly comes back to us - from people who have joined us only once or twice - that we regularly ignore the stranger within our gates. We have tried to discover how this discrepancy might have arisen: we on our side making every effort to make the newcomer feel at home - but so many strangers feeling that they are unwanted.

Is this the explanation? When you as an individual come to your first meeting of the Mattachine Society, with a good deal of trepidation and little sense of relaxed ease, you naturally assume that everyone at the meeting is a member of the Society and you are the only outsider. But, the chances are far greater that the majority of the people you see there are non-members, many of whom - perhaps even as much as 50% at some meetings - are first participants like yourself, feeling the same anxieties, the same hesitations, the same desire to be approached along with the same reluctance to make the first move yourself. Won't you give yourself - and other first-timers - a break? Meet each other half-way. Find out which of the persons in that group of five is a member, so you'll be ready to talk when he has a chance to break away. A sizable proportion of our membership lives out of town - some as far distant as Kansas and Virginia. The rest of us do the best we can, but there

is often last-minute business we must transact with another member before the meeting, or at intermission. We may be buttonholed by a non-member as soon as we arrive and, by handling his questions, problems and discussion, have little opportunity to devote all the time to you that we'd like to.

At our Bear Mountain outing on the 18th, eight members took it upon themselves to carry the social burden with the twenty-odd non-members. We felt that we did a good job of it. We enjoyed getting to know our friends better and felt that they got a clearer idea of Mattachine by deepening their friendship with us. Yet we have found since that even though we did all we could - and we are the first to admit that we are basically introvert and have to make an effort to play the socially extroverted role - there were still complaints that we had not done enough to make our guests feel at home. We humbly apologize to everyone who may have gathered this impression of us as people unfriendly to strangers. We do not feel that we are, for we are acutely aware of our responsibilities to others. Won't you give us another chance before judging us too harshly?

BOOK SECTION

We have discovered a few copies of the following rare books. We include the names of particular bookstores, not because we are trying to throw sales their way, but because we have found books in them that are not generally available. If you order by mail, be sure to enclose postage.

At the Radio City Bookstore, 109 W. 48th St., NYC
DERNICKS, by James Barr. \$2.75 - A collection of superb stories, all on the theme, but in contrasting styles and varied plots. Here is proof, if any was needed, that homosexuality offers an infinite variety of aspects.

LOOK DOWN IN MERCY, by Walter Baxter (American Edition) 59¢ - An absorbing but unusually violent and gory war story, considered by many as one of the best novels dealing with homosexuality. The British version ends in suicide, whereas in the American edition the protagonist finally accepts himself and returns to his friend.

THE INVISIBLE GLASS, by Loren Wahl. \$2.50 - Another absorbing war novel, long out of print. Here the author tackles two problems simultaneously: homosexuality and interracial relations. Some consider that its ending in violence and its needlessly descriptive heterosexual scenes detract from its total value, but it still remains a powerful well-written book. The pocket book edition, retitled "If This Be Sin," has had at least one significant passage suppressed.

At Marboro Books (mail orders should be addressed to 222 Fourth Avenue, New York). Apparently not every one of the retail outlets carry these particular books, but the store at 56 West 8th. St. had them when we went to press:

THE 6000 BEARDS OF ATHOS, by Ralph Brewster. \$1.80. Delightful account of life in the monasteries of Mount Athos, from which all female creatures are rigidly excluded. Some readers have complained that the author was interested in only one thing, sex. The criticism is valid, of course, but why berate the donkey for not being a horse?

EDWARD II, by Christopher Marlowe. 69¢ - Editors and anthologists, not to mention college professors, have studiously avoided this masterpiece of the Elizabethan stage, a play in which King Edward II loses crown and life because of his love for Piers Gaveston.

DE PROFUNDIS, by Oscar Wilde. \$1.98 - The only complete edition of Wilde's introspective and utterly frank "letter" to Alfred Douglas.

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maltachine REVIEW

AUGUST 1962

FIFTY CENTS

R. E. L. MASTERS

"Sex Offenses" **An Obsolete Concept**

ROBERT ANTON WILSON

SEXUAL FREEDOM **Why It Is Feared**

JOE K. ADAMS

Sexual Aspects of **Class Warfare**

Calling Shots

SUPREME COURT HITS POSTOFFICE CENSORS

H. Lynn Womack, petitioner in U.S. Supreme Court case sends us the following concerning the June 25 decision of the Court which reversed lower court obscenity findings:

"I am so amazed by the inaccuracy and lack of knowledge reflected on your part regarding the outcome of the *Manual Enterprises, Inc., vs. J. Edward Day, Postmaster General*, final decision entered 25 June, 1962, that I am writing you this letter. Far from declining to consider the matter, the U.S. Supreme Court handed down a decision of some 41 pages which completely supercedes all previous obscenity decisions, greatly widens the standards for judging obscenity, lays down a national standard for judging materials for obscenity, and declares that the Postmaster General lacks any authority whatsoever for engaging in censorship actions of any kind.

"Briefly, the decision makes the following points:

A. Physique magazines *per se* are not obscene.

B. The magazines in question, *Manual, Trim* and *Grecian Guild Pictorial*, are not obscene.

C. For any material to be obscene, such material must go well beyond permissible community standards.

D. The standards laid down by the *Roth* case have been too strictly interpreted by the lower courts.

E. For material to be obscene, the material in question must be *both* patently offensive and appeal to the prurient interest of the average, normal adult member of the community. In this case the material must be considered *as not* patently offensive, so it is not necessary to consider the question of an appeal to the prurient interest as alleged by the Post Office Department. *Note:* Elsewhere the Court took the position that the material would, quite likely appeal to the prurient interest of male homosexuals, but declared this of no consequence as the Court did accept the defense contention that homosexuals are as much entitled to pin-ups as are heterosexuals as long as the pin-ups of males are no more offensive than the pin-ups of females.

F. The magazines are not obscene in that they carry advertisements for obscene materials. The Court widened and made explicit the ideals earlier laid down in *Smith vs. California*. This also settles for once and for all the question of the legality of physique photographs. Furthermore, the court laid down a

(Continued on page 31)



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1

The following article is the major portion of the conclusion to the first section of the recently published, **FORBIDDEN SEXUAL BEHAVIOR AND MORALITY** by R. E. L. Masters (New York: Julian Press, 1962. \$9.50). Mr. Masters is also author of **THE HOMOSEXUAL REVOLUTION**.

"Sex Offenses"

An Obsolete Concept

R. E. L. MASTERS

SCIENTIFIC KNOWLEDGE OF HUMAN SEXUALITY has increased immeasurably in the last century—especially in the last half century, under the impetus given the study of both normal and aberrant sexual phenomena by the work of the truly great Sigmund Freud, his colleagues and followers, and laborers in the fruitful vineyard of psychoanalysis generally.

However, and as many persons still do not seem to recognize, the knowledge of the phenomena of sex acquired in recent times has by no means been provided exclusively by psychoanalysts. Psychoanalysis is identified in the public mind with investigations of sexuality, particularly of deviant sexuality, and it is true that psychoanalysis provided the decisive *elan vital* for such thoroughgoing investigations as we have seen in the last fifty years; but that should not be taken to mean that other sciences and areas of scholarship have not by now made their own extensive, significant, and influential contributions.

Psychology and psychiatry, along with anthropology, sociology, various non-psychiatric branches of medicine, and law, have all made—along with

still other disciplines—important studies and findings in the erotic realm. The result is that there now exists a vast body of knowledge in the area of human sexuality which is not yet complete or very well integrated, but still valuable and illuminating.

In view of this, it is not only distressing (*tragic* is doubtless the more appropriate word), but also most curious, to find that sex legislation in this country continues to be based upon unscientific, supernaturalistic religious notions and no longer existing practicalities current at the time of Moses. The phenomenon is particularly curious when one is aware that within the legal profession—which is not as reactionary, stupid, and ill-informed (perhaps only less prolifically literary) in these matters as sexologists often assume—there is a widespread and perhaps almost general recognition of the inadequacy and inequity of contemporary legislation dealing with sexual behavior and powerful sentiment in behalf of statutory revisions to conform more nearly with the realities of the present-day situation where sexual knowledge, beliefs, and behavior are concerned.

Even though attorneys, judges, and professors of jurisprudence are not lacking in appreciation of the irrationality, barbarism, and absurdity of the American sex statutes, the ground for criticism remains that the statutes continue to exist. Moreover, impetus to reforms that may be called effective has come not, in the main, from those concerned professionally with the law and with law-making and legal reform, who might have been expected to provide such leadership, but from workers in the sciences who have had not only to provide the requisite knowledge, but have tackled the almost overwhelming job of re-educating the public in sexological matters as well. Some will feel, indeed, that the very fact that the legal profession is *not* lacking in an understanding of the inequities of contemporary sex legislation places that profession in an even worse light than would be the case were its members merely ignorant.

The American Law Institute's proposed *Model Penal Code*, which seeks to bring United States legislation more nearly into line with the comparatively enlightened French *Code penal*, is an example of just this kind of juristic awareness on the one hand and impotence on the other. Modern jurists recognize the principle that sexual acts between adults, which are private and take place by mutual consent, should be excluded from statutory consideration; but apart from drawing up recommendations, to be perused and praised by fellow attorneys and academicians of other disciplines, they do little to implement their own findings—the best method of implementation being, of course, the introduction *and wholehearted backing* of genuinely remedial legislation.

In defense of the ineffectuality and velleity characteristic of attorneys and legislators where sex laws are concerned, it is argued that the public will not support any liberalization of the statutes, and corrective legislation is not introduced and/or supported because, as Morris Ploscowe has put it, "of the fear that a vote for repeal would be branded as a vote for immorality." Whether the legal profession, and the legislative representatives of the people, are here offering a valid defense is for the reader to decide. However, we have recently seen expressed, most notably in the U.S. Supreme Court's desegregation decisions, the philosophy that it is up to legal and legislative leaders to lead, and this whether the masses of the people wish to be led or not—the prerequisite being that the direction taken should be towards, and not away from, a position consistent with contemporary notions of what is moral, just, and socially realistic.

Whether they would wipe most of the sex "offenses" from the statute books altogether, or punish masturbators by burning them alive and strewing their odious ashes to the winds, the typical attorney and judge are likely to be painfully aware of the need for *uniform* sex legislation which will end once and forever the idiocy that what is no offense at all, or only a misdemeanor, in one jurisdiction, is a heinous crime warranting the most severe retribution in another, and perhaps adjoining, jurisdiction.

For example, fornication is punished in Virginia with a twenty-dollar fine while the same offense committed in Arizona may result in a three-year prison term. Two other states, North Dakota and Rhode Island, penalize fornicators and fornicatresses with thirty-day jail sentences (North Dakota) and ten-dollar fines (Rhode Island).

Homosexuality, a misdemeanor in New York when the relationship is between consenting adults, can send both parties to prison for the rest of their lives in Nevada.

Penalties for prostitution may vary, in the various states, from fines or brief jail sentences to five-year prison terms.

Age of consent ranges from twelve years in some states to the ludicrous extreme of twenty-one years in another. Intercourse with an underage female may or may not be rape, depending on where it occurs, when the girl in question is a sexually mature prostitute who has actively solicited the intercourse.

And so on.

To suppose that such a travesty upon judicial logic and common sense as this hodgepodge of conflicting legislation represents is the will of the people, is probably to underestimate the intelligence of the public—a feat rarely accomplished by lawmakers or anyone else outside of the film and television industries. Legislators in a position to do something about sex laws,

and the legal profession generally, have been too long fearful of the noisy pressures of a minority which no longer speaks for the people—if it ever did.

To propose and support remedial sex legislation of a liberalized variety is to incite a highly vociferous and vicious rabble of fundamentalist preachers and other neurotics, psychotics, and demagogues who are always looking for just such an opportunity to win headlines for themselves and inflame the emotions of their followers. But the political power of such spokesmen for the illiterate rabble—who readily accuse of seeking to legitimize vice any spokesman for the liberal sex-legalistic viewpoint—is certainly disproportionate to their public influence generally. Against them, though lawmakers seem never to have noticed, is thrown not only the politically negligible weight of the intellectual and scientific communities, but also the weight of the larger and more powerful churches, which are the bitter foes of radical fundamentalism and which have, in many cases, already gone on record as being aware that contemporary restraints of a legal kind upon human sexuality are unrealistic and generally unenforceable. Unfortunately, since they no longer believe it quite proper to lift their voices, the larger and more intelligent religious groups are often drowned out by the hysterical screams and shouts and strident screechings of the fanatics. However, that does not at all mean that the rabble-rousers and their followers control anything like a majority of the votes, as seems often to be assumed.

What it does mean, and this has long been true, is that a minority of anachronistic (and atavistic) ethical and theological cultists, by dint of sheer lung power and uninhibited vituperation, have imposed upon the majority of non-fundamentalists a dictatorship of the ignorant in the area of official sexual morality as reflected in antisexual legislation. The majority of Americans have for some time now been prepared for statutory revisions, but are often cowed, as are so many legislators, judges, and attorneys, by the outcries of the demagogues, so that they are hesitant to make their views publicly known. One can thus only ponder with sadness and wonder a situation wherein a noisy minority is permitted to endure as the arbiter of official sexual morality by a majority which could overturn the minority rule at any time, if only it could find the necessary courage and initiative to undertake the effort.

The foregoing should not be taken to imply of course that the majority of Americans—especially the majority of church-going Americans—are in favor of condoning sexual promiscuity or other transgressions against the old Biblical codes. Rather, what is suggested is that a probable significant majority of spokesmen for the more responsible religious and juristic viewpoints are now prepared to make the distinction, which should have been made long ago, between sins on the one hand, and crimes on the other; and that if this

leadership were vigorously exerted, a sizable majority of all Americans would almost certainly go along with some sane legislative changes, especially in the direction of uniformity, but even in the direction of liberalization consistent with reality.

What is needed, obviously—though doubtless it will be necessary in the beginning to settle for something less—is to eliminate the whole notion of “sex crimes,” placing actual crimes against persons, such as rape and child-molesting, under other more appropriate headings, and eliminating from statutory consideration altogether such matters as (adult) homosexuality and the various sexual practices of men and women, such as fellation, cunnilingus, and anal intercourse, presently punishable as felonies even when occurring between husband and wife.

It is too often impossible to obtain justice where behavior labeled “sex offense” is concerned. The whole area of sex is so beclouded by emotions, superstitions, and puerilities as to preclude the possibility of rational approach. While placing rape, child-molesting, and other offenses against persons under other headings would not eliminate prejudice altogether, at least it would be helpful in procuring a somewhat more dispassionate climate both of general opinion and in the courtroom.

In addition to abolishing the concept of “sex crimes” as a special class of offenses unto themselves, great care should be taken to avoid terminology which, by its very nature, generates emotionality and thus makes impossible the objectivity essential to reasoned consideration of the facts in any given case if justice is to result.

Such terminology as “crimes against nature,” which is not only emotion-generating but scientifically inaccurate as well, should be barred from all statutes and from the courtroom deliberations. Similarly, any semantical revision should prohibit the use of such words as “pervert,” “perverted,” “sex fiend,” and others which, it is clear, tend to interpose blind emotivity between the facts and the reasoning processes of those who must try to evaluate them.

The abolition of the whole concept of “sex offenses” may seem to some too sweeping a measure, but it is demonstrably evident that nothing less will now suffice to eradicate the evils arising out of superstition, misconception, and hysteria engendered by the sex offender witch hunt of recent times. The alternative is to persist in the repugnant practice of scapegoat prosecutions and wholesale hypocrisy where a few unfortunates too often suffer, cast up as offerings to the prejudice of our forbears, in order that society may seem to prohibit what is generally practiced or may be permitted to be practiced without the slightest detriment to the social structure.

Sexual Aspects of Class Warfare

JOE K. ADAMS

It is well established that class warfare is among the bitterest and most destructive of all warfare, and that when the lower and middle classes have overthrown the upper classes, they tend to turn on each other and engage in further destruction. Any theory of class warfare must take this fact into account, as well as the fact that paranoid suspiciousness is high during and after class warfare. A third aspect of class warfare, not as generally recognized, is an undue emphasis upon sexual practices and sex mores, and this must also be explained. The following theory attempts to account for all three of these aspects.

When animals are placed together for the first time, they tend to establish dominance, and this they do by threatening or fighting. Some animals yield dominance more easily than others, and there is, at least with many species, also a sex difference in this respect. Female chickens, for example, yield dominance before getting severely injured, whereas males of certain breeds will nearly always fight until they have been badly and often fatally hurt. Gamecocks have been observed to fight until one is dead and the other dies after using his last ounce of strength to give the triumphant crow.

Boys are little animals, and when they are together they tend also to establish dominance, especially when a conflict of interests or purposes arises. Dominance fights between boys can be very savage, particularly when no adults are present. It can be extremely humiliating to a boy to be forced to yield. Boys who live in "jungles" (which exist in all classes) sometimes "teach the yielder a lesson," especially when he has been stubborn, and this lesson can be taught by inflicting pain or injury, by mutilation, by forcing him to kiss some part of the body or to say certain words (sometimes an insult to his mother), or by using his body sexually or forcing him to submit

to some sexual act.* Boys who are large and ambitious may be especially likely to fight more and more savagely and inflict more and more severe penalties. Those who witness such spectacles, or who hear about them, may become careful never to put themselves into a situation in which they will run the danger of being similarly injured or shamed. The fear of embarrassment, which is probably in general stronger among men than among women, can in some cases be traced to humiliating scenes which were witnessed, heard about, or participated in.

The type of man who grew up in the "jungle" and who decided early in life that only a man who has been highly protected and is therefore filled with illusions—who doesn't know the "facts of life"—tries or can afford to like other men or to be "fair", is one type who is likely to rise to the top during class warfare. This type includes bullies and also men who are unscrupulously sly, sometimes combined in the same person. They are likely to have a contempt both for women, whom they have learned to exploit through seduction, and for homosexuals, whose activities are associated in their own minds (or through information or attitudes conveyed by their fathers or by peers) with shame, yielding, and cowardice. As the lower classes can offer their girls and women less protection than the middle and upper classes, lower class boys may have more opportunity for heterosexual activity and thus more opportunity to be "thoroughly heterosexual". Among other types of "thoroughly heterosexual" boys are boys whom no other boys like, boys who are afraid of intimacy with other boys, who think they are better than other boys, who think they are inferior to other boys, or whose sole way of "proving they are men" is to avoid sexual activities with other boys.** Such

* Among the secret initiation rites of the Knight Templars, a fraternal and religious organization of the middle ages, was the kissing of the anus, and sometimes the penis, of the initiating official, and also the promise to provide sexual relief, per anum, to a brother in need. The first of these requirements was often graciously waived and the second rarely acted upon, at least in the later stages of the Order. Modern hazing rites among fraternities have sometimes included similar practices, in attenuated or disguised form.

** This is not to deny that there are less sinister reasons for not engaging in homosexual activity, such as obedience to parental injunctions. Such obedient boys, however, may have to exercise so much repression of sexual impulses that they become "cold" toward other boys, just as a boy may if he feels too guilty about his sexual activity. There are very probably differences between northern and southern cultures in the emphasis on thorough abstinence during boyhood, the southerners probably less concerned about this remarkable achievement. Many southern men regard northern men as somewhat "cold" toward men; the greater intimacy during boyhood may lead to this difference, assuming some validity to the perception. C. S. Lewis describes, without disapproval, the mutually satisfactory relationships of "bloods" and "tarts" in certain boarding schools in England. These activities are somewhat similar to those found in some military academies in the U.S., with the exception that "tarts" are rare or non-existent in the latter. Nevertheless, "tarts" are sometimes known to exist in the U.S.A., especially in southern towns, and are not always persecuted or despised, even by the middle and lower classes.

boys may later, as men, comfort themselves with the thought that they are at least better than homosexuals (who, like women, receive what they erroneously believe to be a "dirty" or "inferior" part of the body), however bloody the trail they themselves have left, or how cowardly.* If they encounter a man who is homosexual, or who treats women as equals, they feel superior to him, regardless of his official or public status and regardless of what other comparisons can be made to their own disadvantage. Such men may even lure a homosexual through seductive maneuvers, and then attack or injure him in some way (this practice is common among male baboons). If such men hear that a great man of the past was homosexual, they feel superior to him.** During class warfare such men may first use homosexuals, to help keep women "in their place" and then liquidate them. Homosexuals sometimes cooperate, lured by ideological lyrics about Plato's glorious army of lovers, each willing to fight to the last rather than shame his lover, *etc.* Homosexuals and heterosexual women often have the tragic illusion that they are mutual enemies. After having used homosexuals, sly ideologists or new ideologists then portray homosexuality as decadent, leading to the ruin of Greece and Rome, *etc.* Along with overt homosexuality all close affectionate relationships between men are then condemned as weak or effeminate, or to be regarded with suspicion. Fascist type men (and communist type also, outside religious communities) tend to have no gratifying feelings other than power, lust, and possibly a cynical humor.

After many generations, upper class families learn to value others on bases other than their sex lives, to use sex for pleasure and not for shaming, control, or power, and to tolerate sexual behavior that is not officially or publicly condoned. They are then charged with "decadence" and are especially condemned for homosexuality, which is called "degeneracy". Those who

* If a man considers his penis to be hopelessly dirty, perhaps he should cut it off. This suggestion has some similarity to those made by Jesus, who remarked, perhaps humorously, on the desirability of removing offensive eyes or limbs. In a rational society, the term "prick", as applied to an individual, would be a term of honor, not opprobrium. In some rural parts of the U.S.A. the term "pride" means an erection, and to destroy a man's pride is thus to render him impotent. Impotence is apparently widespread today, the reason being perhaps that men's pride has been whittled away.

**The rumor that George Washington was homosexual may have been started with the intent of bringing about a more tolerant attitude toward homosexuality, but it is at least as likely that the rumor has the more sinister intent of discrediting this hero of the past. For those to whom this matter is of overriding importance, it should be added that insofar as there is any historical basis for the rumor it is probably Washington's close relationship with Alexander Hamilton, a younger man of unusual charm, brilliance, and integrity. There is no reason to believe that any overt sexual act occurred, and considerable reason to believe that it did not. As a possible sexual aspect to the relationship has been considered by historians, who have been primarily gentlemen, to be none of their business, there has perhaps been little careful and minute research into this possibility, and there are probably no extremely accurate and detailed records to settle the truth once and for all.

persecute homosexuals and the upper classes are therefore also likely to persecute Jews, who because of their prudish tradition regarding homosexuality tend to include many men who are exclusively homosexual. Jewish boys who engage in homosexual play are, like gentile boys from utterly "respectable" families, especially likely to feel alienated from their fathers, to decide they are "really" homosexual, and to feel "phony" in any subsequent attempt to approach girls.* The attempt by Jews to be fair or just, also a part of their cultural tradition, even to homosexuals, is seized as evidence of their "perverted" or "effeminate" natures, and used as an excuse to persecute. Women, old people, and intellectuals with integrity, who also want to be fair or kind (this would also include many deeply religious people), are regarded as unrealistic and as obstacles to be kept out of the way or removed. It is not surprising that during the inquisitions women and homosexuals (who were declared to be heretics) were especially persecuted, and that the Nazis persecuted both Jews and gypsies, after rendering the women, the intellectuals, and the old people powerless.

An even more dangerous type of man than the physically large bully and the sly coward is the type which includes Adolf Hitler, who was able, at least early in his career, to have strong affectionate ties with other men but who probably drew a strict line against overt homosexuality and was thus, in terms of his inner standards and the official standards of his class and nation, able to feel "pure". During his artist days Hitler slept in the same double bed with his roommate; it seems probable that they were either entirely "chaste" or became chaste after some experimentation; a third pos-

* Many homosexual men do not believe in the existence of male homosexuality. These men decide that because they are attracted to men they must therefore in reality be not men but women in disguise, and they may attempt to be "honest" by acting in a way that they believe to be similar to the way women act. Such men may try to find a "thoroughly masculine" man who will perform a homosexual act. Any man who will perform such an act, however, is then perceived to be a woman also. Thus what was thought to be overt male homosexuality is seen as "really" lesbianism. Many homosexual males strongly disapprove of bisexuality, though not necessarily of heterosexuality. Bisexuals, on the other hand, often have an easy-going tolerance of homosexuals of either variety, and this tolerance is sometimes their undoing. In some cultures, the failure of a man to be bisexual is regarded as somewhat queer, and there is much to be said for this attitude, if coupled with a differentiation between males and females so that it is clear who is who and what is what. The bisexuality of the Greeks is one of the important, though sometimes unacknowledged, sources of enthusiasm for this culture among certain historians, classicists, philosophers, and others. It was actually an inferior form of bisexuality, as women were not accepted as equal, though fortunately different. Men who are exclusively homosexual can hardly expect to be greatly admired by others on the basis of their sexual behavior alone; if their plea for open toleration were heeded, however, most of them might relax sufficiently to become bisexual, or even thoroughly heterosexual, assuming such a condition exists. The idea that exclusive homosexuality is a genetically determined "disease" which can be eliminated from the population by sterilization of all those displaying such a tendency (i.e., being homosexual to any extent) has already been advanced, as part of the ideological framework for the Collective Horror of the future.

sibility is that they decided they were the only "good" homosexuals in the whole world. Hitler used all types of men to keep women out of positions in which they might have interfered with the ruthless measures which he anticipated. He then reformed or liquidated homosexuals and others (including members of the Prussian military, the old German aristocracy who had strong affectionate relationships with each other and a mild tolerance of overt homosexuality, especially among enlisted men) who stood in his way. Hitler was surrounded by handsome young men who slept with women but who reserved their greatest devotion for their Fuhrer, whom they constantly assured they would go willingly to their death for his sake, *etc.*

During class warfare, homosexuals, and Jews look for knights in shining armor who are "above reproach" (and not subject to blackmail or exposure) and who they believe will stand up for their rights and protect them. In so doing they tend to choose "thorough heterosexuals", i.e., men who have never had homosexual experience or who renounced them early in life in favor of public morality and preferably an inner conscience as well. Thus they fall gradually into the hands of men who despise and fear homosexuals and who justify their own cruelty by looking down upon homosexuals and anyone who will try to defend them, including Jews, women, intellectuals, and any others who cannot accept the "facts of life", i.e., the cynical view that the world is a savage jungle and must of necessity remain that way until all of it is brought under the same strict and thorough control.

There are many parallels that can be drawn between the present situation in the U.S.A. and the period 1400-1700 in western Europe, which included the inquisitions, officially launched by a papal bull in 1500. For hundreds of years an ancient religion, the Cult of the Horned God, had been whittled away by Christianity, which had gradually gained more and more power, especially in urban centers. The Horned God was said to be the Devil of Christian theology, and his worshippers were called "witches". The followers of this cult included many people in rural areas and small towns, not only peasants but many "respectable" people as well and also members of the landed gentry, the old aristocracy, who had successfully resisted the New Theology for hundreds of years. The medieval theologians had turned Christianity into a complex set of sexual regulations. Masturbation, for example, was dwelt on in detail and it was decided to close this outlet, like all others, to members of the clergy. The followers of the Old Religion (the Cult of the Horned God) were not sexually ascetic (the men were fairly frequently bisexual) and their ceremonies sometimes included sexual "orgies" which they enjoyed without shame or guilt. The sex-centered medieval theology enabled the Christians to attack the followers of the Old Religion on the basis of the "respectable" sex mores of the middle and upper classes

of the urban centers, and the sex attitudes of the clergy, disguised as "religion". Once persecution started, many Christians were also caught in the cobwebs of paranoid accusations and the wonders of the invisible world, especially political and social rivals, homosexual "heretics" and other "perverts", etc. The hatred toward women engendered by medieval Christian sex-asceticism is illustrated by the grotesque torture of women, both young and old. In "exploration", for example, a long needle called a "bodkin" was inserted all the way to the bone; the genitalia were especial objects of "exploration". This procedure was considered merely preliminary to possible torture, which sometimes included red hot tongs and pokers. The most frequent form of execution was by burning the witch alive. The screams of the witches (though many went to their deaths as bravely as some Christian martyrs during Roman persecution) were said not to indicate pain, but instead were the screams of the Devil. There were many other procedures which would be regarded as torture today, such as forcing witches to sit still for hours. The estimated number of witches and heretics destroyed by the inquisitions, which were carried on by Protestants as well as Catholics, varies from a few hundred thousand to several million.*

The inquisitors were for the most part not consciously cruel, and were carrying out what they believed to be right and necessary procedures. The verbal interactions between inquisitors and witches often resulted in confusion and suffering on both sides, in a way that today might be labeled "mental cruelty". These interactions bear some resemblance to depth psychotherapy at its worst, in which both therapist and patient lose conviction as to the nature of reality and suffer what might be called a "paranoid psychosis".

During class warfare it is necessary to develop an ideological view of man which justifies the liquidation of all those, of whatever class, opposing the New Order. The medieval theologians had provided such an ideology, calling man "deprived" if he did not follow the Christian beliefs (and dangerous, as he might lead others to deprivation) and "satanic" if he followed the Old Religion. Calvin went a step further and called man "depraved", and Calvin's Geneva eventually became a virtual dictatorship in which all those who opposed him were driven out, reformed, or destroyed. Eventually the Libertines, among whom were members of old aristocratic families, were thus eliminated. That these families were not bloodthirsty and unnecessarily

(Continued on page 19)

* The record of the early American Puritans, whom many Americans seem to despise as "witch hunters", is excellent compared with the "advanced" Europeans. In America no one was burned and the number executed by hanging was smaller per capita than in Europe. Within a few years of the Salem trials, some of those most directly responsible, including one judge, made public recantations, which were rare, to say the least, in Europe.

Mattachine Society, Inc.

Presents to the Public Its

9th Annual Conference



SATURDAY, AUGUST 25, 1962

JACK TAR HOTEL

Van Ness & Geary St
San Francisco

9th Annual Conference

Tentative Program

PRE-CONFERENCE EVENT

Friday, August 24th, 7:00 p.m. — Open House and Reception for visitors and friends, 3rd Floor, Williams Building, 693 Mission Street (Mattachine Society Headquarters). Refreshments.

Saturday, August 25th, 1962, Jack Tar Hotel, Van Ness at Geary

9:30 A.M. — EL DORADO ROOM

Registration
Address of Welcome and Report of the President,
Mattachine Society.

10:30 A.M. — EL DORADO ROOM

Address: Dr. Edgar C. Cumings, Associate
Director, American Social Health Association,
San Francisco: "Progress in Venereal Disease Control."

12:15 NOON — EL DORADO ROOM

Luncheon and Featured Address: "Changing
Religious Attitudes Toward Homosexuality,"
Rev. Robert W. Wood, Spring Valley, New
York, Congregational Minister and Author
of "Christ and the Homosexual."

2:00 P.M. — EL DORADO ROOM

"A Decade of Progress in the Homophile
Movement"

Research: Evelyn Hooker, Ph.D., University
of California at Los Angeles.

Law: Al Bendich, * Attorney and Lecturer in
Speech, University of California, Berkeley.

Armed Forces and Government Employment:
Richard Schlagel, Researcher, American
University, Washington, D.C.

Discussion and Summary

6:00 P.M.

Cocktails

7:30 P.M. — TELEGRAPH HILL ROOM

Ninth Annual Awards Banquet. Featured Address:
"Changing Attitudes Toward Homosexuality,"
Karl M. Bowman, M.D., * Director Emeritus,
Langley Porter Psychiatric Institute, University
of California School of Medicine, San
Francisco.

* Confirmation of speakers awaited at time of going to press. In case of inability to appear, another speaker will be scheduled and announced.

F E E S

Sessions and Luncheon	\$7.00
Sessions and Dinner	9.00
Luncheon Only	5.00
Dinner Only	7.50
Sessions Only	5.00
Full Day's Activities	13.00

ADVANCE REGISTRATION is urgently requested. Send remittance to Executive Secretary, Mattachine Society, Inc., 693 Mission Street, San Francisco 5, California.

Note: Expense for the Cocktail Hour listed in the program schedule is not included in any of the fees above, but is extra.

Mattachine Society, Inc.

693 MISSION STREET
SAN FRANCISCO 5, CALIFORNIA
DOuglas 2-3799

SEXUAL ASPECTS OF CLASS WARFARE (Continued from page 14)

cruel is perhaps indicated by their failure to murder Calvin when it would have been relatively easy to do so; instead they made the mistake of ridiculing him and attempting to scare him away. Calvin was an extremely courageous man; the only man who succeeded in frightening him was Servetus, who threatened Calvin's ideology and was subsequently trapped and burned alive, with the aid of a lie by Calvin, who probably had to jump through many theological hoops to justify to himself this particular act. It is interesting that Calvin had been called "the *accusative* case" by his classmates, though the reasons for this title are apparently obscure.

At the present time, the picture of man that is presented by the increasingly dominant ideologies (Communist, behaviorist or "objectively scientific", certain psychoanalytic views, the Social Gospel, and the jungle variety of individualism) goes even further than Calvin. Man is not only depraved, i.e., without moral sense, but is also without any possibility of help from God. He is, in addition, a weakling (woman is increasingly said to be stronger than man, but as she is human she is also a weakling), a coward (as his primate relatives are mistakenly represented as being), and an irrational fool, who should be replaced by machines and, according to some on the "frontiers" of science, will be, quite literally. These ideologies provide adequate rationalizations for treating people as objects, to be "conditioned", "brainwashed", propagandized, standardized, used in various ways, etc. The current emphasis on cleaning up "sex perversion" and rearing children to be "thoroughly heterosexual" and in general aseptic and uncontaminated in their relationships, such as they are, has resulted in even greater sexual asceticism and fear of other people than before and even more use of sexual seduction for power, exploitation, and shaming or degrading (this use of sex is common among both heterosexuals and homosexuals)* There are today probably more people than ever before who are frigid and who have "given

* At one of our leading academies the upperclass cadets must ask permission of a rookie in order to touch him (to correct his posture, etc.). The Puritan practice of bundling has been considered by a Levittown school board as too dangerous to be read about by the students. Many young men are so afraid of homosexuality they have no close friends and get married, as quickly as possible, to a mama who will protect them from close male relationships and are then only too happy to turn much of their parental care over to a corporation or other organization. There are many signs that some Americans feel strongly that we should become as sexually pure as the Russians, many of whom believe, like the medieval troubadours, that the lower part of the body should be entirely irrelevant to "romantic love". A "leading" evangelist, Dr. Billy Graham, was so impressed with the fact that he and his wife saw no public kissing in Russia that he remarked that the Russians have the "highest morals" of any nation they visited, much higher, for example, than England, where they were horrified to see a couple (heterosexual) making love in a park. As one would expect, the superficially opposite attitude to this resurgent Victorianism is also widespread, i.e., the attitude that sex and/or love are the only worthwhile activities. These attitudes both involve a dangerous misunderstanding and misuse of sex.

up" sex, even at an early age.* Sex is now a "political football", surrounded with secrecy, as would be expected in times when power is changing hands. Feelings of power (usually through close association with powerful organizations or individuals) tend to be replacing feelings of love, friendship, or warmth toward others, to an increasing degree. Cynicism has reached lower and lower age brackets (e.g., the slick, sophisticated, "cool" young people who "play the game"). Power hungry groups and individuals are attempting to win others over to their side, and often do not hesitate to use more or less polite forms of blackmail to increase their power. Corporations and other organizations exercise more and more control over the private lives of their employees, etc. Only by taking firm and public stands for the individual's right to be "different", to have some privacy, to regulate his own interpersonal relations, including his sexual relations, to love other people, of both sexes and of varying ages, to voice his own opinion, etc., by exposing the hypocrisy, cruelty, cowardice, and stupidity of those attempting to place the private lives of individuals under tighter control, by breaking intrigues of silence against women and the older (and younger) generations by conducting public discussions of basic issues, and by informing the public about the historical and sociological facts and principles involved, can these trends be stopped or reversed.

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* Some of those who have given up sex are quite prepared to get their "kicks" by shooting and eating human flesh, just as they shoot and eat other "inferior" animals.

Robert Anton Wilson is the Editor of WAY OUT, a monthly magazine of anarchist and libertarian philosophy, published by the School of Living, Lane's End Homestead, Brookville, Ohio.

SEXUAL FREEDOM : Why It Is Feared

ROBERT ANTON WILSON

THOSE WHO BELIEVE IN, and seriously advocate and practice, sexual freedom are, and always have been, a minority. If there is one generalization that truly applies to the *majority* of men and women in all civilizations, everywhere, it is that they fear sexual freedom more than anything else, more than death itself, even. This is the crucial mystery of human nature and, quite properly, it has been the area of most intense investigation by depth psychologists from Freud and Reich to Marcuse and Brown.

A. S. Neill, the founder of the Summerhill school, was once asked where in the civilized world a man could practice homosexuality without fear of legal persecution. Neill replied that he knew of no such place, adding that he didn't even know of a place where a man could practice heterosexuality without being persecuted for it. Homosexuals, Dr. Albert Ellis wrote, think that they suffer because they live in an anti-homosexual culture, but the truth is, he added, we *all* suffer because we live in an *anti-sexual* culture.

Eschewing depth psychology for the moment and taking a deliberately superficial view, why does the "man in the street" fear sexual freedom? That is, what reason would he himself give for the irrational taboos to which he submits and tries to inflict upon others? The answer is a truism. "Sexual freedom," the man in the street will tell you, "leads to anarchy and the collapse of Order."

Instead of automatically denying this (as most advocates of sexual freedom do), let us consider it for a moment. The architect of modern anarchism, Michael Bakunin, wrote in his *God and the State* that without "God," the State is impossible. He instances as proof the Republics of France and the United States, both of which were founded by free-thinkers and atheists, but which both embraced the "God" idea very rapidly when the practical details of governing had to be faced. Wilhelm Reich's *Sexual Revolution* and *Mass Psychology of Fascism* document that pro-State attitudes and authoritarianism are usually joined with dogmatic religion and anti-sex fears, whereas anti-State and libertarian attitudes are generally coupled with freethought and pro-sex affirmation. Adorno's classic *Authoritarian Personality* gives reams of statistical proof of the Reichian thesis. A governor, we can safely say, has less problems in enforcing obedience if his subjects are mystical, religious and frightened of sex.

The reason for this is easy to understand. *Sex denial is very close to being absolutely impossible*, and—as the subtle Jesuits knew long before Freud—even when the would-be ascetic thinks he has "triumphed" over the flesh, it sneaks up on him from a new direction and takes him by surprise. Thus, *the inevitable consequence of sex denial is guilt*: that special guilt which comes of continual failure to accomplish that which you consider "good." (This continual failure is the "dark night of the soul" lamented by medieval monks). Now, a guilt-ridden man is an easy man to manipulate and force to your own will, because self-respect is the prerequisite of independence and rebellion, and the guilt-ridden person can have no self-respect. Modern advertising revolves around this central fact as a great safe lock pivots on a single jewel: from "B.O." and "97 pound weakling" to the soap that makes you feel "*clean all over*," advertising has inculcated self-doubts and guilts in order to persuade that the sponsor's panacea will cure these very doubts which the sponsor himself through his ad agency has created!

What does "government" mean, after all? Control of Mr. A by Mr. B—or, in other words, the subordination of one man's will to another's. We have been taught that society cannot exist without government and that this subordination of wills is existentially necessary and unchangeable; hence, we accept it. But anthropology presents a different picture. As the anthropologist Kathleen Gough has written, "The State as a social form has existed for about one-two-hundredth part of man's history...it may be one of the shortest-lived forms of human society."* What we call anarchy—i.e., voluntary association—has been man's dominant pattern for 199/200ths of his

* *The Decline of the State*, by Kathleen Gough. Correspondence Publishing Company, 1962.

history. It should be no surprise that, as Rattray Taylor shows in *Sex in History*, these pre-State societies were not sexually repressed and did not fear sexual freedom to the utmost extent.

Enforced conformity of human beings—the subjugation of society to the will of the State—leads to generalized stress upon the total organism of each. Modern psychosomatic medicine makes abundantly clear that all life (protoplasm) consists of electro-colloidal equilibrium between gel (total dispersion) and sol (total contraction), and every stress produces contraction, as is seen in exaggerated form in the typical withdrawal of the snail and turtle, a human infant visibly cringing with fear, etc. It is this (usually microscopic) contraction of the physical body that we experience psychically as “anxiety.” When it becomes chronic, this contraction effects the large muscles and creates that “hunched, bowed” look which actors employ when portraying a timid and beaten man. The tendency toward this “posture of defeat” is visible in all State-dominated societies, as it was conspicuously absent in the bold carriage of the State-less Polynesians and American Indians when first contacted.

But the chronic anxiety which is the subjective aspect of this physical “shrinking biopathy” leads to a *defensive* attitude and a philosophy of *control*. Government *per se* consists of this compulsion to control in its most highly developed form, and war represents the most coercive and ultimate form of control. No government lasts more than a generation without plunging its subjects into war; even the government founded by the pacifist Gandhi has plunged its subjects into war *eight times* in the generation since his death. Four wars per century is the average ratio for a long-lasting government.

Geldings, any farmer will tell you, are easier to control than stallions. The first governments, which were frankly slave-states, inculcated sexual repression for precisely this reason. Besides creating loads of guilt and self-doubt in the slaves, thus making them easier to intimidate for the reasons previously explained, sexual repression is itself a contraction of the large muscles. You cannot banish a wish from consciousness, as Groddeck demonstrates in *The Book of the It*, without contracting your abdominal muscles. Sexual repression in particular means what Neill calls “the stiff stomach disease,” because the only way the genitals can be stopped from lively activity is by deadening them through abdominal armoring. It is Wilhelm Reich who deserves credit for seeing the ultimate implications of this. Reich pointed out that loosening of the chronic muscle contractions which characterize submissive “civilized” man must be a process of *physical* pain and *psychic* anxiety. We are now able to understand the two great mysteries of social behavior: why sexual repression is accepted and why government is

accepted, when the first diminishes joy and the second is leading obviously to the destruction of the species. *Submissiveness is anchored in the body.* The anti-sexual training of infants, children and adolescents creates muscular tensions which cause pain whenever rebellion is attempted. This is homosexuals and sexually free heterosexuals are so conspicuously "neurotic": besides the condemnation of society, they suffer also the "condemnation" of their own muscles pushing them toward conformity and submission.

Freud's famous pessimism is rooted in understanding of the psychic side of this process which I have described physically. "Man is his own prisoner," was Freud's final, gloomy conclusion. But recent thinkers have been less sure of this. Reich's *Sexual Revolution*, Brown's *Life Against Death* and Marcuse's *Eros and Civilization* all look forward toward a "civilization without repression," and all three tend to recognize that this would have to be a State-less civilization.

Before the murder of Mangus Colorado and the betrayal of Cochise, Apache society represented an approximation of such a free culture. Until marriage, all were sexually free to enjoy themselves as they wished (the same freedom returned when a marriage was dissolved) and if the chief's wishes were not acceptable to anyone he was at liberty to enter another Apache tribe or start one of his own if he had enough followers. (Geronimo did just this when Cochise made his treaty with the U.S. government.) The tribe, thus, was held together by what anarchists call *voluntary association* and did not contain an authoritarian State apparatus.

In a technologically more advanced society the same principle can be carried out. Proudhon's famous formula for anarchism, "the dissolution of the State into the economic organism," means, basically, the substitution of voluntary contractual organizations for the involuntary coercive authority of the State. In such a system, whatever voluntary associations a man joined would be truly an expression of his will (otherwise, he would not join them). Such a State-less civilization could be as sexually free as the State-less bands, tribes and chiefdoms of pre-history; *repression would have no social function*, as there would be no need of creating guilt and submissiveness in the population.

Such a picture is not as "utopian" as it may seem— and "utopianism" is not something to despise nowadays, when the very survival of mankind is, as Norman Brown has noted, a "utopian dream." Cybernation has created—as Norbert Wiener predicted it would, and as writers like Kathleen Gough and Henri Marcuse are beginning to note with mixed joy and fear—the possibility of a society of abundance in which there will be very little need for work. Traditional humanity is at the end of its tether, due to the two great

achievements of modern science, nuclear energy and cybernation. If we as individuals manage to survive the first, our culture certainly cannot survive the second. When it is no longer necessary for the masses of men to toil "by the sweat of their brows" for bread, one of the chief props for social repression will fall. Large-scale unemployment up to the level of massive starvation has, it is true, occurred in the past, and the ruling class has managed to remain in their saddles; but the large-scale unemployment to which we are now heading will make all previous "depressions" seem minor by comparison, and there will be no hope of relief ever coming--there will be no way to create new jobs. Undoubtedly, the ruling classes will allow the starvation to reach epic proportions; and, undoubtedly, the muscularly repressed masses, conditioned to submission and self-denial, will accept it--except for a few rebels, as always; but, eventually, perhaps when cannibalism sets in, the whole edifice of culture based on repression will come tumbling down and, like Humpty Dumpty, nobody will be able to put it together again. Those now alive may live to see this.

The unrepressed man of the future--if there is a future--will look back at our age and wonder how we survived without all landing in the madhouse. That so many of us do land in madhouses will be accepted as the natural consequence of repressed civilization.

OTHER HOMOPHILE ORGANIZATIONS IN THE U.S.

CALIFORNIA

ONE, Inc., 2256 Venice Blvd., Los Angeles 6, California
DAUGHTERS OF BILITIS, Inc., 1232 Market Street, San Francisco 2, California
HOLLYWOOD ASSISTANCE LEAGUE, P.O. Box 29048, Hollywood 29, California
LEAGUE FOR CIVIL EDUCATION, Inc., 1154 Kearny Street, San Francisco 11, California

MASSACHUSETTS

DEMOPHIL CENTER, 15 Lindall Place, Boston 14, Mass.

NEW YORK

HOMOSEXUAL LEAGUE OF NEW YORK, P.O. Box 318, New York 9, New York

PENNSYLVANIA

JANUS SOCIETY, P.O. Box 7824, Philadelphia 1, Penna.

BOOKS

A MORE OPULENT REALITY

PALE FIRE, by Vladimir Nabokov. New York: G. P. Putnam's Sons, 1962. 315 pp., \$5.00. Reviewed by John E. O'Connor.

Vladimir Nabokov has elsewhere expressed his dislike of people who think up such problems as "What is the author's purpose?" or "What is the guy trying to say?"—and yet it is doubtful whether any novel published this year will more readily arouse these bland speculations. Already no less a luminary than Mary McCarthy has written a partial exegesis of this riddle-ridden opus, but it is far from definitive. I prefer to think it intentional that portions of her scholarly probings and ramblings threaten to equal the tangential lunacy which is one of *Pale Fire's* chief attractions. Her *New Republic* article brilliantly identifies the various trees; however, the forest itself eludes her—the question remains, what is the meaning of it all? But see what Nabokov has done to me! I start off talking about *Pale Fire* and end up discussing Mary McCarthy. That means something, even if it means nothing.

Perhaps Nabokov's only purpose was in the presentation and resolution of a knotty technical problem: is it possible to make a good novel out of an atrocious poem? In this case, the poem is a thousand-lined, four-cantoed inanity completed by John Shade on the day of his assassination by an escaped lunatic. It is herein published along with a forward, index, and commentary by his neighboring friend, Dr. Charles Kinbote. The bulk of the novel is contained in Kinbote's commentary on the poem, which he uses as a mere point of departure for matters of more pressing interest, i.e., himself. Quite a boy, this Dr. Kinbote. Is it possible that our psychoanalytic racketeers have a generic term for someone who is (1) a vegetarian, (2) a pedant, (3) a pederast, and (4) a man who believes himself to be an overthrown European monarch? I suppose they do, more's the pity. Lonely and unloved, Dr. Kinbote resides in Judge Goldsworth's home and teaches at Wordsmith College. What unambitious, colorless academician could ask for more than to live in such a wonderland of satanic spoonerism?

Like any good hero, Kinbote does ask for a more opulent reality. Life proves recalcitrant, whereupon the good professor goes utterly insane, reconstructing the past more to his own liking. It is all most strange, most appealing. Some of the fiction which appears in this and similar magazines might indicate that certain readers (and writers? Oi!) won't find Dr. Kin-

bote's dreamworld nearly so remote as do our more prophylactic critics. It's name, this dreamworld, is Zembla—a "distant northern land," according to the index. Before his exile, Kinbote was Charles Xavier Vseslav, or Charles II, surnamed The Beloved—the prince and later king of a nation where homosexuality happens to be the order of the day. The young monarch has no problem at all adjusting to the local folkways. Late-bloomers will sigh in envy at the reckless, copious enthusiasm with which Charles strews about his wild oats. Why weren't we like that, huh? Elagabalus, himself, would have approved of this part of the book—assuming he ever paused long enough to read a book.

This blissful state of affairs cannot last. A revolution instigated by the communists breaks out in the glassworks and Charles is imprisoned. With the help of his supporters he escapes and makes his way to southern France where he embarks for America and ultimate assumption of his academic guise. He is pursued by Jacob Gradus, a bungling malcontent commissioned by The Shadows, an organization bent upon the destruction of the king. In a climax as outrageous and bizarre as that of *Lolita*, Gradus arrives at the campus afflicted with a case of acute diarrhea, so that his progress is interrupted by frequent trips to the nearest john. Eventually he does reach Kinbote's dwelling. He spots his quarry, takes aim, fires—and misses. Instead he hits the poet John Shade who unfortunately happens to be in the vicinity.

So there it is. Funny, yes; but more. "Dear Jesus, do something!" cries Kinbote, and that note of isolation and misery persists throughout the entire composition.

But the questions remain. What is the author's purpose? What is the guy trying to say?

I don't know. I couldn't "get with" *Pale Fire*. It reminds me of another novel, one which I understood better but which left me with the same feeling of indifference—*Don Quixote*. Cervantes' classic begins with the same deliberately bad poetry; it involves the same sort of hero out of joint with his milieu, who goes mad, whose amazing illusions make the world into a much more interesting place, and who somehow compels our respect through the sheer persistence of his illusions.

But *Pale Fire* is the more difficult book.

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READERS *write*

Letters from readers are solicited for publication in this regular monthly department. They should be short and all must be signed by the writer. Only initials of the writer and the state or country of residence will be published. Opinion expressed in published letters need not necessarily reflect that of the REVIEW or the Mattachine Society. No names of individuals will be exchanged for correspondence purposes.

REVIEW EDITOR: May I thank you for the specimen copy received—nicely and and neatly packed there in the envelope—and by this time, you have received my check for year's subscription.

I can well realize how hard it is for all organizations such as yourselves—and even Mr. Wolfe's *Californian*; and rest assured, all of us have the same troubles to make our budgets meet and balance with this terrible, crazy cost of living.

Rather than say I can pledge to you monthly, I would like to say that if you would care to send me a monthly reminder slip, I will look over my own condition and see if I can dig up a dollar, dollar and a half, or so.

There are other little tithings I make along the way of this horrible, intolerant life; such as the Rescue Mission here who works with the unwanted, forgotten men of the street and there is the children's home where I remember an orphan's birthday now and then...—Mr. P.B., Cal.

REVIEW EDITOR: I had been thinking of becoming a supporting member but at present couldn't afford the \$10 a month. However, after reading Mr. R. B.'s letter in the May REVIEW, I found a way I could help.

Mr. R. B. has a great idea. If every one of your readers so much as bought one less pack of cigarettes a week, a few less beers, or took in one less show a month, they could easily scrape up a \$1 or \$2 monthly pledge which would be skin off nobody's nose. After all, you aren't asking them to contribute to some organization to which they are completely detached from; you're merely asking us to help ourselves through a "united effort." Please sign me up for a dollar monthly pledge until I can afford more.—Mr. R.K.

REVIEW EDITOR: I recently heard of your society, and the work you are doing. I am interested in your group, and would ap-

preciate receiving some information from you about it, and also I would like to receive your Society publication...—Mr. G. G., Wash.

REVIEW EDITOR: It is necessary, under my present (and foreseeable future) living conditions, to cancel my subscription to the *Mattachine REVIEW*.

Since it is not advisable for me to receive any further communications from you at my present address, I request that you remove my name from your mailing list.

I continue to wish you the best of fortune in your enterprise.—Mr. R.I., Calif.

REVIEW EDITOR: Sorry that I have to tell you—I have to discontinue my subscription to *Mattachine REVIEW* or rather let's call it—suspend it for some time.

In about one month I am leaving for a long trip to Europe and might even settle there, but until I get settled my address will be so changeable that I dislike receiving any touchy material with a good chance that it might fall in dirty hands.

I want you to know that I greatly enjoyed reading your interesting issue and that I appreciate your efforts in behalf of our minority. I only wished that the two organizations fighting for the same goals could pool their efforts, making it easier for themselves and their supporters. Since our problem is unhappily a very international one, there should even be room for a close cooperation with similar magazines and organizations abroad.

Anyway, I am going to suggest the subscription of your magazine to some friends and I sincerely hope that in losing for the moment one subscriber you might gain several new ones.—Mr. S.T., Florida

REVIEW EDITOR: After reading *The Sixth Man* I could not rest until I got your address because I think and know that your Society will help me. I would like to become a member and also to subscribe to a news periodical or weekly. Would

you please send me the requirements to be a member of your California Society? And also if you would send the address to the Chicago and New York Branch? No doubt you have surmised that I am one of the "6th men." I want to do all that I am able to dispel the world's misunderstandings. Mr. W.B., Illinois.

EDITOR'S NOTE: Although Mattachine members reside in all parts of the nation, the only office now maintained is the home office in San Francisco.

REVIEW EDITOR: After reading a book entitled, *The Homosexual Revolution* which explains your organization, many of us in Jacksonville are very interested in your organization. We would like all of the information you could send us on your group and what we can do to aid the cause. —Mr. R.J., Florida.

REVIEW EDITOR: Herewith, a small donation to keep you going. Would that it could be more—perhaps it can be later in the year. You guys are the greatest—we can't afford to let Mattachine die at this important stage of the game. —Mr. N.K.

REVIEW EDITOR: I so wish I could do more, for my heart is broken as many are so ill-treated and trapped as your last magazine article told about. A young Protestant minister here (and missionary) was convicted—given 5 years in state prison. He appealed and trust he may win, but the judge is hard-hearted and cold—rigid and frigid, too. —Mr. C.P., Florida.

REVIEW EDITOR: I read your advertisement in *One* magazine and decided to send for any information you might be able to give me about the Society.

I understand you have a monthly publication on sale called *Mattachine REVIEW*. As far as I know, this magazine is not locally sold. I have never read it, but I hope to if you can tell me where it is sold.

Please send me any literature you have about the Mattachine Society and how the "members" are chosen. —Mr. E.D., Tex.

EDITOR'S NOTE: Mattachine has a Supporting Membership at \$15 per year available to any adult subscribing to its aims. Included is a year's subscription to the *REVIEW* and a year's subscription to *Interim*, the Society's quarterly.

REVIEW EDITOR: I'm just sending a check of \$5.00 in my small way of helping and I hope that you will get enough to keep going so we can enjoy the good work that you people continue to do—making us feel good to know that there's peo-

ple like you trying your best to help us all. Mr. A.L.

REVIEW EDITOR:...It's really deplorable that the younger men who really need what the organization has to offer cannot see the light and give their financial support... —Mr. H.P., California

REVIEW EDITOR: ...A lot of pressure has been on acquaintances during the past year and the old reliable guilt by association is very common in my work. I can't say more. Just please discontinue all mail. —Mr. W.B., Kansas.

REVIEW EDITOR: Two very good reasons why I can't subscribe for another year. (1) I'm just about broke. (2) Because of this I have no idea where I might have to move. Could be to a spot where it would be hard to receive this type magazine. I have enjoyed it, learned from it and it has been a comfort. —Mr. R.O., Arizona.

REVIEW EDITOR: I am in need of psychiatric help, but have failed to obtain it because of the excessive fees. Most psychiatrists in Philadelphia charge \$15 a half-hour!

Can you tell me what referral services are available in Philadelphia? I could pay from \$3.50 to \$5.00 a visit.

I have read Robert Wood's book, *Christ and the Homosexual*. Do you know any clergymen in Philadelphia who counsel homosexuals? —Mr. W.M., Penna.

'All the News That's Fit to Print'

REVIEW EDITOR: There is a footnote to that item in the *New York Times*. (See p. 30—Ed.) This was announced by the *Times* as an end to the taboo on that subject, for TV. Ten years ago the *New York Times* had a taboo on that subject: during the McCarthy terror the *Times* published not one word on the subject of the persecution of homosexuals.

Max Lerner, columnist of the *New York Post* wrote several objective columns on the subject. Including some reports of his interviews with members of Congress, on the subject. Including that breathtaking question of Senator Wherry of Nebraska: "What would you do, Senator, if a homosexual were elected to Congress?" If you have not read these columns of Max Lerner I suggest that you do so. They are reprinted in a volume of his, the title of which I forget... Lerner's attitude was that whatever is of real importance to a segment of humanity is of importance to all of humanity. —Mr. W.D., California.

Radio: Taboo Is Broken

'Live and Let Live' on WBAI Presents Homosexuals Discussing Problems

By JACK GOULD

SUNDAY night's discussion of homosexuality was handled with candor and tact on radio station WBAI, the frequency modulation outlet supported by the subscriptions of its listeners. The ninety-minute program was by far the most extensive consideration of the subject to be heard on American radio, and it succeeded, one would think, in encouraging a wider understanding of the homosexual's attitudes and problems.

●
The eight homosexuals who participated in the taped roundtable covered such matters as their sexual drives, the patterns of their social and professional existences and the prejudices they encounter in a heterosexual society.

Since the program, entitled "Live and Let Live," was intended to give the homosexuals an opportunity to be heard without interruption, there was no challenge to their viewpoints. Perhaps on a sequel the subject could be explored with somewhat more

penetrating questions. One area left hanging was the matter of a civilized legal approach to homosexuality, particularly in the distinction to be drawn between cases limited to consenting adults and those involving minors.

But from the standpoint of broadcasting, the chief significance of the evening lay in the illustration of the value of the independent station's catering to a specialized following. Such a station, knowing the composition of its audience, can offer subject matter that, if addressed to coast-to-coast masses of all ages, might pose difficulties for a network.

●
Not only WBAI but also many independent stations financed through advertising are playing a very considerable role in wiping away old taboos in the arena of discussion. And in each instance the result has demonstrated that the contemporary public seems ready to accept almost any subject matter so long as it is presented thoughtfully.

CALLING SHOTS (Continued from page 2)

definitive policy covering the responsibility of publishers for advertising.

G. The censorship activities of the Postmaster General are illegal in that they were never authorized by Congress and even if they had been authorized, they would be unconstitutional in any case. *Congress can not delegate censorship and obscenity decision making to any administrative body, this must be a matter determined solely by the judiciary.* The censorship activity of the Postmaster General has been illegal since 1865!

"Although the case was argued by Stanley M. Dietz, we have been and still are advised also by Mr. O. John Rogge, former Assistant Attorney General of the Department of Justice and the attorney who handled the *Sunshine and Health* cases. Mr. Rogge has already had an entire day of conferences with the Post Office Department and other conferences are scheduled in order that the full scope and implications of the decision may be mutually understood and areas of continued disagreement fully underscored. Mr. Mr. Rogge has informed us that this decision does supercede all previous obscenity cases, completely strips the Postmaster General of his censorship authority, means that national rather than local obscenity standards are now established, etc.

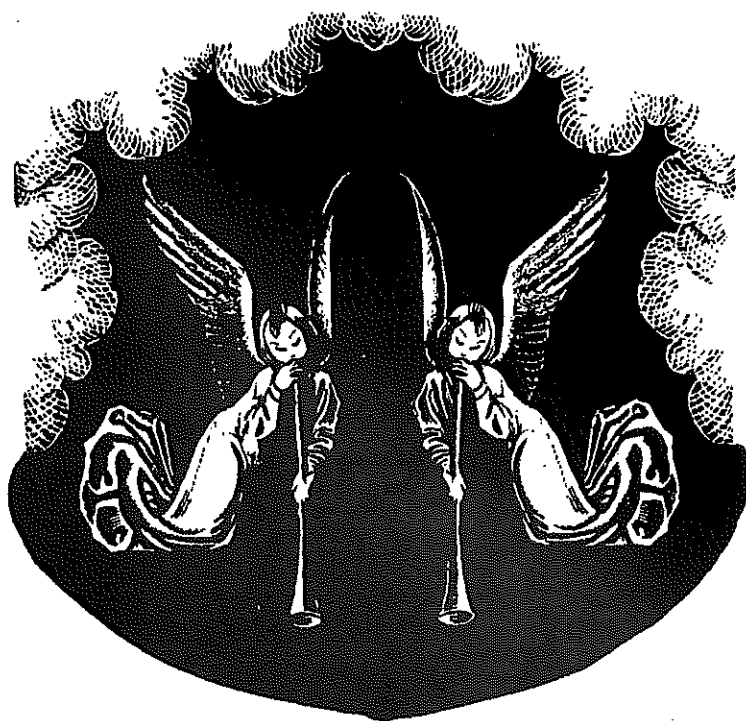
"Mr. Dietz has been pursuing a case against the U.S. Bureau of the Customs and this was to have been

heard on July 5. The attorneys representing the government asked for a postponement and now have indicated that they are awaiting instructions from Mr. Archibald Cox, Soliciter General of the U.S. Dept. of Justice, to abandon the case. The materials involved are physique photographs and foreign physique magazines addressed to us which Customs has heldup (See "Dorian Seeks Review on Customs Ruling" in "Calling Shots," *Mattachine REVIEW*, July 1962-Ed.). Mr. Dietz is certain that Customs will abandon this practice and will quite likely cease holding up anything but the most crude hard core pornography.

"The attorney for Dorian, on the basis of the *Manual* decision, and the pending action of the Customs Bureau in conceding to our suit, can certainly succeed in getting the two items from *Der Kreis* admitted.

"There are many additional aspects of this case which we are now working on. Of course, the convictions for sending nude photos through the mails would never have secured had this decision come down earlier and already the Director of the Federal Bureau of Prisons is arranging for the U.S. Parole Board to Board to consider the question of immediate parole for those who have been convicted already. The entire question of nude photographs is opened up again."

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